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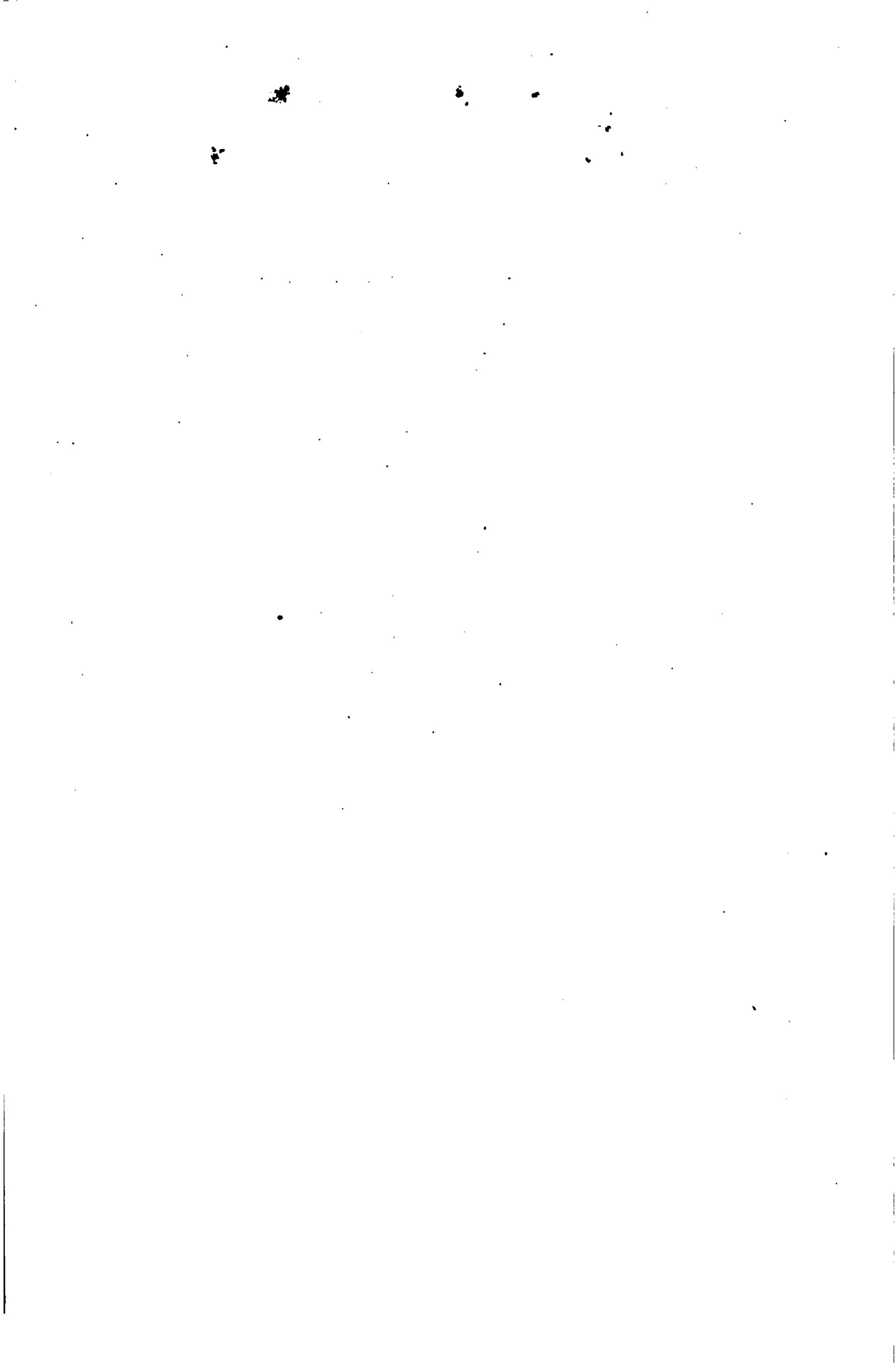
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HOMER
ODYSSEY, BOOK IX.

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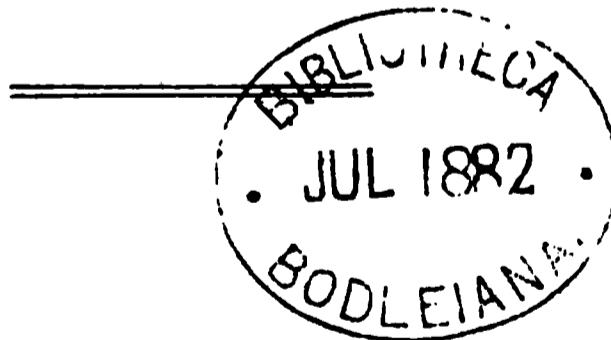
HOMER
ODYSSEY, BOOK IX.

WITH
INTRODUCTION AND NOTES FOR SCHOOLS.

BY

MALCOLM MONTGOMREY, M.A.

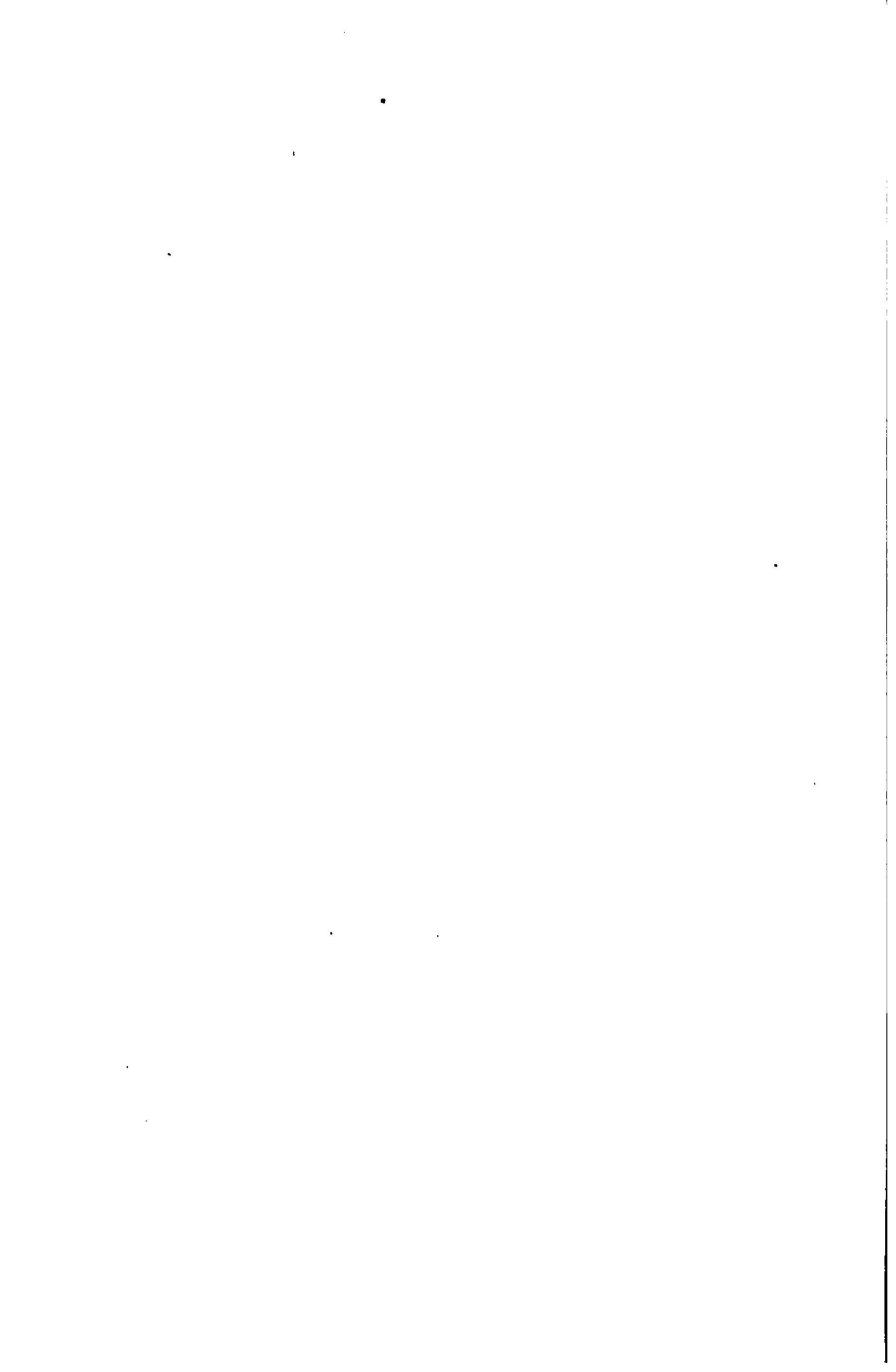
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P R E F A C E .

THE present edition is intended primarily for school-boys, particularly those who are reading Homer for the first time ;

E R R A T A .

Please make the following corrections :

At page xix of Introduction, line 5, *read ἀ for ᾁ.*

At page 20, line 541 (of text) *read ἐκλύσθη for κλύσθη.*

At page 26, line 12, *read later for latter*

" "	39	"	I	"	any	"	my
" "	51	"	14	"	ἔως, εἴως	"	, ᔍωσε, ἔως
" "	58	"	2	(from end)	<i>read οὐτάζω</i>	for οὐ	ἀζω
" "	63	"	12	<i>read τί</i>	for (2nd)	τι	
" "	70	"	12	"	ἐπει	πέι	
" "	73	"	20	"	ἔστηκα	"	ἔστηκα
" "	78	"	6	(from end)	δε μέγα	for δε	μέγι

The fulness of the Notes makes a long Introduction undesirable ; so instead of a very brief and imperfect sketch of Homeric Grammar generally, I have thought it best to give a short Summary of the grammatical matter of this book, which will serve practically as an Index to the forms and constructions which occur, referring those who require a more complete and systematic introduction to Homer generally, to the excellent editions of single books which have followed a different plan, and which are fortunately within everyone's reach.

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P R E F A C E .

THE present edition is intended primarily for school-boys, particularly those who are reading Homer for the first time ; for this reason the grammatical forms and constructions, and metrical peculiarities, are treated with some detail in the Notes, which naturally command far more attention than references to an Introduction, too often disregarded.

At the same time, with the view of making the book useful to more advanced students, I have followed Mr. Sidgwick's example in placing the notes on Epic forms within square brackets, so that they can be easily passed over. The more advanced etymological and grammatical notes, intended for such readers, I have thought best to put in the form of supplementary notes at the foot of the page, lest beginners should waste time over them. I have sought to give the reasons for peculiar etymological and metrical phenomena, which will account for the frequent appearance in the Notes of the characters *F* and *j*.

The fulness of the Notes makes a long Introduction undesirable ; so instead of a very brief and imperfect sketch of Homeric Grammar generally, I have thought it best to give a short Summary of the grammatical matter of this book, which will serve practically as an Index to the forms and constructions which occur, referring those who require a more complete and systematic introduction to Homer generally, to the excellent editions of single books which have followed a different plan, and which are fortunately within everyone's reach.

The text given is that of La Roche's edition of 1867, which I have only departed from once (in bracketing an undoubtedly spurious line). I have not felt free to change La Roche's spelling of particular words, as ἀπορήξας, ἀπορώξ, for that commonly received, as his reading is always supported by the highest ancient authority. Similarly in the case of forms like ἡπειρόνδε, which La Roche edits ἡπειρον δέ. I have always called attention to such forms in the Notes, showing the common spelling, lest any confusion should arise.

In accentuation, also, I have followed La Roche (whose few variations from the ordinary rules are duly noted in the Introduction), except in the case of merely traditional accents, like ὄφρά οἱ, which cannot well be reduced to rule, and would prove perplexing.

I have consulted the commentaries of Nitsch, Ameis, Merry and Riddell, and Prof. Mayor, whose excellent edition of Book 9 covers quite distinct ground from the present one. I need hardly apologise for my frequent quotations from the Translation of Messrs. Butcher and Lang, which for beauty of language, combined with fidelity, cannot be surpassed, and should be carefully studied by all who wish to acquire a good style of Homeric translation. Everything taken directly from it is indicated by the letters B. L., but many more translations are doubtless suggested by reminiscences of it.

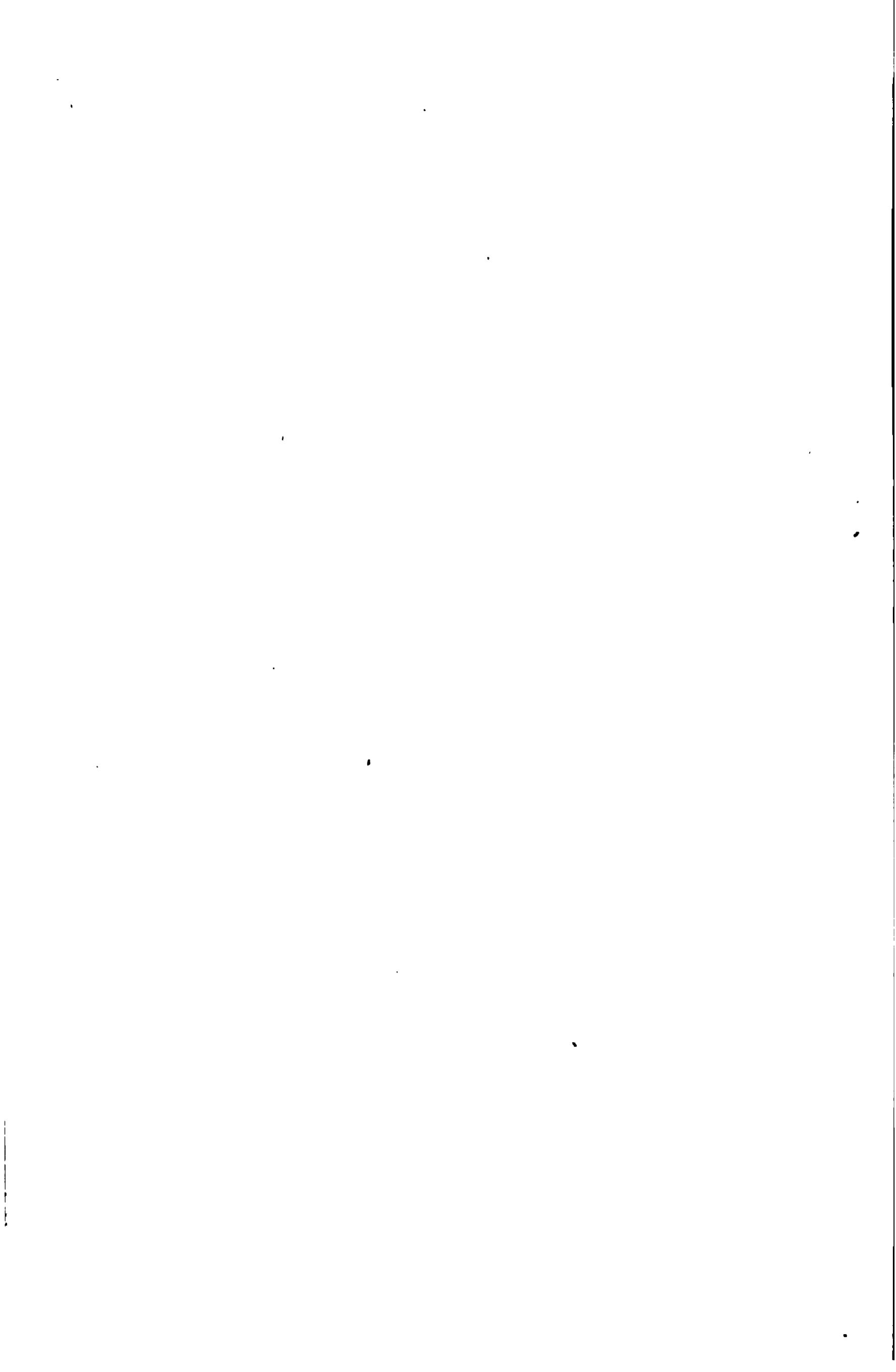
I have given frequent references to Prof. Goodwin's *Syntax of the Moods and Tenses of the Greek Verb*, which treats the verbal constructions more logically and with fuller examples than any similar work in our language.

For etymology I am indebted chiefly to Curtius's *Principles of Greek Etymology*, *Elucidations of the Greek Grammar*, and *Greek Verb*: also to Seiler's *Homerische Wörterbuch*. I have given no references to Curtius's books; their very full indices rendering such unnecessary.

Most of the abbreviations used in the Notes are either familiar or self-evident, such as those representing the names of Moods, Tenses, Cases, Parts of Speech, &c. The less obvious ones are here given:

abs. *absolute*;
acc. to, *according to*;
apod., *apodosis*;
app., *apparent*;
beg., *beginning*;
cf., *confer*, i.e. *compare*;
conj. *conjunction*;
conn., *connected*;
contr., *contracted*;
der., *derived*;
diff., *different*;
equiv., *equivalent*;
esp., *especially*;
etym., *etymology*;
exc., *except*;

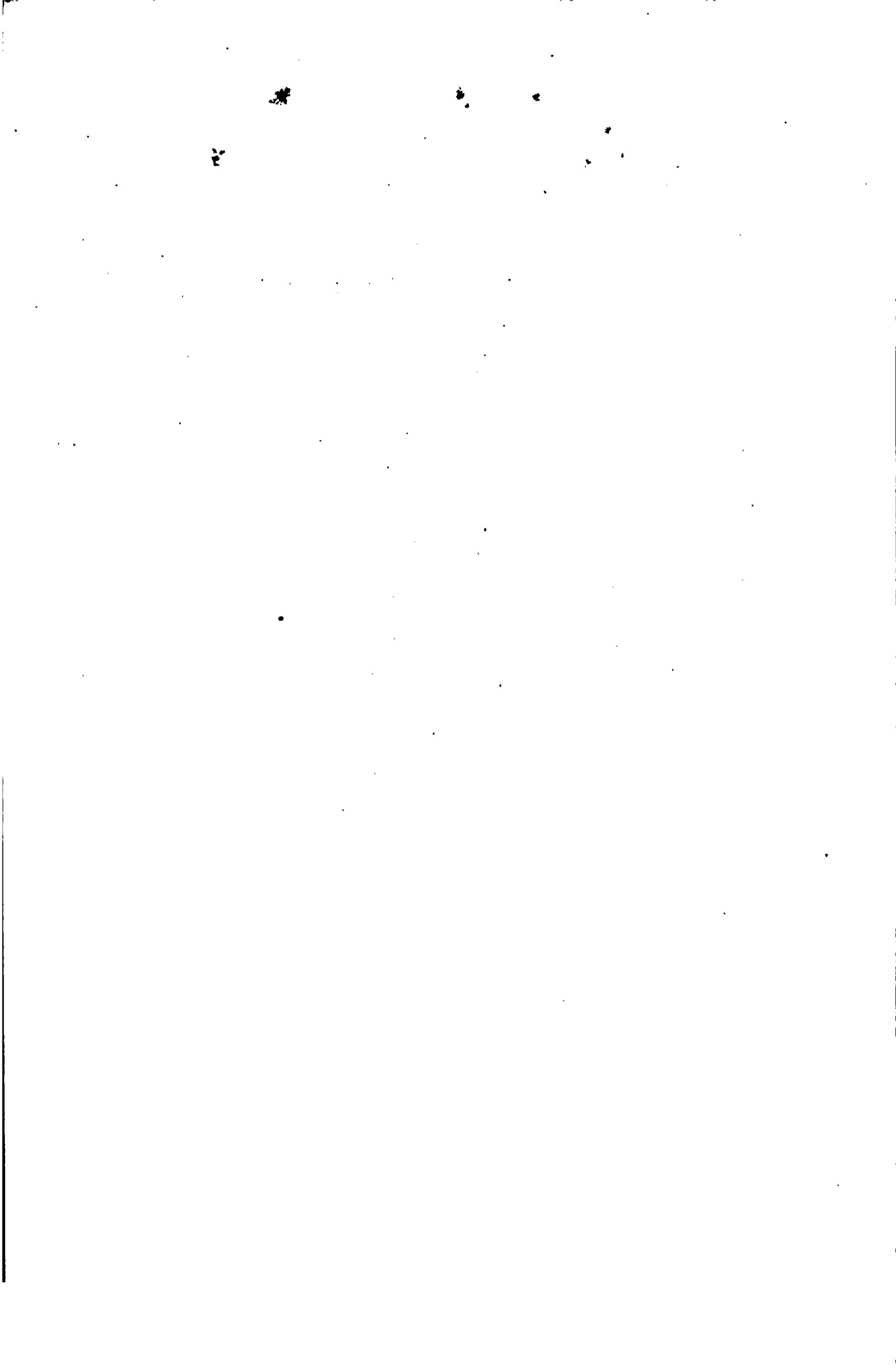
foll., *following*;
hist., *historical*;
irreg., *irregular*;
n., *note*;
obj., *objective*;
opp., *opposed*;
orig., *original* or *originally*;
prob., *probably*;
rel., *relative*;
sc., *scilicet*;
Skr., *Sanskrit*;
seq., *sequence*;
sq., *sequentia*.
subj. *subjunctive*;



INTRODUCTION.

HOMER.

ABOUT Homer himself nothing whatever is known. In ancient times, seven or more cities claimed the honour of being his birth-place. Tradition speaks of him as a blind itinerant bard of Asia Minor, who composed the "Iliad" and "Odyssey," and shorter poems called the "Hymns;" and the historian Herodotus was of opinion that he lived not more than four centuries before himself, *i.e.*, about the middle of the 9th century, B.C. But (1), in the poems themselves there is no proof whatever of Homer's blindness, and the vagueness of his allusions to colour is very doubtful evidence; (2), even from ancient times there has been a strong opinion, supported by considerable evidence, that the "Iliad" and "Odyssey" are the work of two distinct authors, living at different periods; (3), there are good reasons for believing that Homer was not a Greek of Asia Minor, but of the Peninsula, and that he lived at a very much earlier period than Herodotus supposed—namely, before the Dorian Revolution, or Return of the Heracleidae. The chief of these reasons (given by Mr. Gladstone, in his *Primer of Homer*) is, that the men, manners, and institutions which Homer describes with such vividness and detail, were essentially Achaian, ceased to exist as such upon the Dorian Revolution, "and could hardly have been reproduced by a poet remote from them in time, especially when there were no aids of literary and historical record." As to the name, it is very generally admitted that it is not personal, but conventional, and means "the Compiler" (*ὁμοῦ-ἄρω*) or "the Author."



H O M E R
O D Y S S E Y, B O O K I X.

of Pisistratus. His chief argument was that poems of such length could not be composed or transmitted without writing, and that the art was unknown at the time of their original composition.

It is now generally admitted that writing, if known at all (there are only two vague references to it in the poems), was certainly not available at that time for the transcription of long compositions. But, on the other hand, the transmission of the poems by memory alone is proved to be no impossibility ; while the fact that Solon prescribed a regular order for the recitation of the poems, favours the opinion that they existed in some definite form before the recension of Pisistratus.

Many newer theories have been framed about the Iliad. Lachmann resolves it into eighteen separate lays, by different authors ; Grote into two Epics, an original Achilleis and a later Iliad, which were somehow welded together. Conjecture has dealt far less freely with the Odyssey, as its unity of design and subject are much more apparent ; even it, however, has been resolved by German ingenuity into an Odyssey and a "Telemachy." Prof. Geddes, of Edinburgh, supposes* two poets, an Achillean and an Odyssean, who are responsible for those portions of the Iliad respectively in which Achilles or Odysseus is prominent ; but the latter alone for the Odyssey.

In any case, there can be little doubt that the Iliad and Odyssey, whether by the same or by different authors, were not the first beginnings of poetry in Greece, but arose out of a set of older and shorter Epics, possibly out of an early ballad literature. The allusions in the Il. and Od. to bards of the Trojan period, e.g., Phemius and Demodocus, as well as other unconnected legends, show that many such lays must have been recited long before, whether the ballad was the oldest

* In his book, "*The Problem of the Homeric Poems.*"

form of poetry, or the ceremonial hymns of priests, as seems more likely. The very polish and beauty of the poems show that the art of poetry must have been highly elaborated already, and the artificial character of the dialect points to the same conclusion.

DIALECT OF HOMER.

It is important to observe that Homer's language is not so much a spoken dialect as a literary style. It is usually called Epic, sometimes Old Ionic, as its general character is undoubtedly Ionic, but it presents Aeolic peculiarities as well, and what is still more remarkable, old and later forms of the same words side by side; *e.g.* the Inf. in -εμέναι -εμέν and -εν; the Subj. in -ωμι and -ω, γνωθα and -γις, -γοτι and -γι; the Gen. in -οιο and -ον; Dat. pl. in -εσσι and -σι, &c. In this latter respect, as Mr. Monro points out,* our English poetical style affords a striking parallel: thus it allows the archaic 3rd sing. in -eth, past tense in -ed, the pronouns *thou*, *thee* and *ye*, the possessives *mine* and *thine* for *my* and *thy*, &c. Evidently, as with us, the influence of the archaic forms and phraseology made itself felt in the literature of the time, without excluding the forms of the actually spoken language. This consideration also accounts for the stock epithets and oft-recurring phrases, many of which can hardly have been used with a conscious and definite meaning.

THE ODYSSEY.

The subject of the *Odyssey* is the Return of Odysseus to Ithaca, and his vengeance on the Suitors of his wife Penelope. His wanderings on the homeward voyage, after the capture of Troy, occupied 10 years; but the action of the poem is limited to 40 days.

* In his edition of *Iliad* 1. (Clar. Press).

It begins with a divine decree for his departure from the isle Ogygia, where the nymph Calypso had detained him, sore against his will, seven years. Meanwhile, his son Telemachus is incited by Athena to sail in search of his father (Bk. 1). Accompanied by Athena, in the form of Mentor, he visits Nestor at Pylos (Bk. 2). Thence he proceeds to Sparta, and is kindly received by Menelaus and Helen (Bk. 3), from whom he learns of his father's detention in Ogygia. The Suitors plot to waylay and kill Telemachus on his return (Bk. 4). At the bidding of Zeus, Calypso at last allows Odysseus to sail for home. Shipwrecked by Poseidon, he is miraculously saved, and lands on the country of the Phaeacians (Bk. 5). He is discovered by the king's daughter Nausicaa, and conducted to the city (Bk. 6). He is graciously received by King Alcinous (Bk. 7), receives his promise of an escort to Ithaca, and, at his request (Bk. 8), recounts his adventures since the fall of Troy : —the fight with the Cicones, visit to the Lotophagi, blinding of the Cyclops (Bk. 9); visit to Aeolus, destruction of fleet by the Laestrygones, and adventures with Circe (Bk. 10); his voyage to the infernal regions, where he learns his future from the shade of Teiresias, and sees many old friends (Bk. 11); his escape from the Sirens, and the destruction of his ship and comrades for their sacrilege in killing the sacred kine of Helios, in Thrinacia, concluding with his own landing on Calypso's isle (Bk. 12). He is then carried by a Phaeacian ship to Ithaca (34th day from the beginning of the poem) and disguised as an old beggar by Athena (Bk. 13). He is kindly treated by his faithful swineherd Eumaeus (Bk. 14), while Telemachus, warned by Athena, returns from Sparta, avoiding the Suitors' ambush (Bk. 15); meets and recognises his father. They plan revenge on the Suitors (Bk. 16). Odysseus enters his palace as a beggar, and is roughly treated by Antinous (Bk. 17); forced to fight the beggar Irus, and again insulted by the Suitors, who

lavish gifts upon Penelope (Bk. 18). Unrecognised by the queen, he is almost revealed by his old nurse Eurycleia (Bk. 19). Next day is a feast of Apollo; Odysseus suffers fresh insults, and the gods send omens of judgment (Bk. 20). Penelope consents to marry the Suitor who can perform feats with her husband's bow. When all fail, the bow is at last handed to its owner, who with ease performs the required feats (Bk. 21). He then reveals himself, and shoots down Antinous and others of the Suitors. Telemachus procures arms, and, aided by Athena, they destroy all that remain (Bk. 22). Odysseus is recognised by Penelope (Bk. 23) and meets his father Laertes. Their struggle with the kinsmen of the Suitors is stopped by intervention of Zeus (Bk. 24.)

Books 9-12 were in ancient times called 'Αλκίνου ἀπόλογοι, "the story told to Alcinous."

LANGUAGE.

The grammatical forms and constructions having been already rather fully referred to in the notes, a systematic introduction to Homeric Grammar would make this volume too large. I will therefore merely recapitulate, in the form of a summary, the principal Epic forms and constructions which actually occur in Book 9, referring the student who desires fuller information on Epic Accidence to the notes in the *Student's Greek Grammar*, or the summary at the end of Abbott's *Greek Accidence*; and for both Accidence and Syntax to Mr. Merry's admirable books;* to Mr. Sidgwick's very lucid sketch of the Language of Homer in his edition of *Iliad*, Bks. 1 and 2; and to the most systematic and comprehensive *Essay on Homeric Grammar* in Mr. Monro's edition of *Il. 1* (Clar. Press).

* School edition of the *Odyssey* (2 vols.); *Odyssey*, Bk. 2; *Specimens of Greek dialects*; all in the Clarendon Press Series.

SUBSTANTIVES.

1st Declension.

1. η for ἄ always in the sing. e.g. γαίης (28) θέρην, 158.
2. Nom. sing. -ά for -ης in some words, e.g. νεφεληγερέτα, 67.
3. Gen. sing. -αο or -εω from nom. -ης, e.g. Ἀτρείδεω, 263.
4. Gen. plur. -αων or -εων, e.g. θεάων (29) ναυτέων, 138.
5. Dat. plur. -ησι or -ης, e.g. θύρησι (417) κώπης, 489.

2nd Declension.

Gen. sing. -οιο, e.g. θανάτοιο, 63.

3rd Declension.

1. Nouns in -ης -ος -ας are generally uncontracted, e.g. ἄγγεα (222) ἄλσεϊ (200) οὐδεϊ, 459.
2. Nouns in -ις either retain ι in case-forms or substitute η, e.g. πόλιος, 41. Dat. sing. in -ι or -ει. Dat. plur. sometimes -ισι. Acc. plur. sometimes -ις, e.g. ὅις, 244.
3. Nouns in -ευς form cases with η not ε, (excepting some proper names), e.g. τοκήων, 33.
4. The Dat. plur. ends in -σι, σσι or -εσσι, e.g. χερσί (416). σπέσσι (30) σπή-εσσι (400) χείρ-εσσι (487) δεπά-εσσι, 10.
5. The Homeric form of ναῦς is νῆυς, or νηῦς, Gen. νηός or νεός, Dat. νηῖ, Acc. νῆα or νέα. Gen. plur. νηῶν or νεῶν, Dat. νηυσί, νήεσσι, νέεσσι, Acc. νῆας or νέας.

The Epic termination -φι(ν), representing the Gen., Dat. or Locative, is appended to the stem, the final letter of which is strengthened to η in the 1st Declension, e.g. βίηφι, 406.

ADJECTIVES.

1. Adjectives of double form frequently occur, e.g. ἐλάινος (382) ἐλαινεος, 320; αἴγεος (320) with αἴγειος; πτολιπόρθιος (504) with πτολίπορθος.

2. The comparative and superlative forms in *-ιον*, *-ιστος* are more frequent than in Attic, e.g. *γλύκιον*, 34.

3. The adj. *πολύς* forms *πολέος* in gen. as well as *πολλοῦ*, and so throughout the plural, e.g., *πολέων* (352); and on the other hand *πολλόν* occurs in neut. and acc. masc. sing. e.g. 45.

PRONOUNS.*

I. Epic forms of the Personal Pronouns.

Nom. S. ἐγών	τύνη	εἰο, ἔο
Gen.—ἐμεῖο, ἐμέο ἐμεῦ, μεῦ, ἐμέθεν	σεῖο, σέο, σεῦ σεθεν, τεοῖο	εῦ, ἔθεν
Dat.—	τεῖν, τοι	έοι
Acc.—		έε, μιν
N. and A. Du. νῶι, νώ	σφῶι, σφώ	σφωέ (acc.)
G. and D.—νῶιν	σφῶιν	σφωίν
Nom. P. ἄμμες	ῦμμες	
Gen.—ἡμέίων, ἡμέων	ῦμείων, ဉμέων	σφείων, σφέων
Dat.—ἄμμι	ῦμμι	σφι
Acc.—ἡμέας, ἡμας, ἄμμε	ဉμέας, ဉμμε	σφείας, σφέας, σφε

2. Possessive Pronouns: *τεός* (355) 'thy'; *ἔος* (533) and *ὅς* (28) 'his'; *ἄμος* or *ἀμός*, 'our'; *ဉμός* (284) 'your'; *σφός* 'their.'

3. The Interrogative *τίς* forms Gen. sing. *τέο* or *τεῦ*, Dat. *τέψ* Gen. plur. *τέων*, Dat. *τέοισι*. So with the Indefinite *τίς*, e.g. *τευ*, 497. *ὅτις*, written *ὅς τις* (94) has a form *ὅτις*, neut. *ὅττι* (402) Gen. *ὅτεο*, Dat. *ὅτεν*, Acc. *ὅτεψ*, Acc. *ὅτινα*. Plur. Nom. neut. *ὅσσα* Gen. *ὅτεων*, Dat. *ὅτεοισι* Acc. *ὅτινας*, *ὅσσα*.

4. The Reflexives *ἐμαντοῦ*, &c., do not occur. As separate words we find *σ' αὐτόν* (406), *ἐμοὶ αὐτῷ* (421), but not necessarily with a reflexive force; thus at 406 *σ' αὐτόν* is equiv. to *αὐτὸν σέ*, 'thee thyself,' *αὐτόν* merely emphasising *σέ*. Compare *φράσσατο*

* Some of these forms do not occur in Book 9.

Πατρόκλῳ μέγας ἡρών ἡδὲ οἴ αὐτῷ Il. 23. 126; where αὐτῷ merely emphasises οἴ, which already possesses the reflexive sense, beside the simply personal, e.g., ἔρριψεν ἀπὸ τοῦ, 398 (reflexive); but εἴρουντο . . ὅττι εἰ κῆδοι, 402 (personal).

PREPOSITIONS.

Epic forms of prepositions : προτὶ (147) and ποτὶ (289) for πρός ; ἐνὶ (11) εἰνὶ (417) and εἰν (392) for ἐν ; ἀμφὶς (399) for ἀμφί.

The preps. ἀνά κατά παρά suffer apocope (loss of final vowel) accompanied where possible by assimilation of the preceding consonant, see note on ἀμβαινεῖν, 178.

Several double or compound preps. occur, e.g. παρέκ (116, 488) ὑπ' ἐκ, 489 ; cf. ἀπόπροθι (18) from ἀπόπρο.

ADVERBS.

The chief adverbial suffixes which occur are :

1. To denote *place where* : -θι, e.g. αὐτόθι (29) ὅθι, 50 ; -ον, e.g. ὁμοῦ (69) αὐτοῦ, 96.
2. *Place whence* : -θεν, e.g. Ἰλιόθεν (39) οὐρανόθεν, 69 ; also -θε(ν), e.g. ἀνευθε (26) ἐκάτερθε, 386.
3. *Place whither* : -σε, e.g. ὑψόσε, 240 ; -τε, e.g. θύραξε, 461 ; -δε, e.g. οἴκαδε (261), see on Accentuation ; -δις, e.g. χαμάδις, 290.
4. *Manner* : -α, e.g. αἷψα (86) ὅχα, 420 ; -δον, e.g. σχεδόν, 280 ; -τι, e.g. μελεῖστι, 291.
5. *From numerals* : -χα, -χθα, e.g. τριχά (157) τριχθά, 71.
6. *From prepositions* : -ω, e.g. εἴσω (524) πρόσω, 542.

Other adverbs not used in Attic are ὅφρα (56), temporal and final ; τόφρα (57), ἥμος (58), and ἄφαρ (328) temporal ; also αὐτὶς (354) and αὐτὲ (256) for αὐθὶς ; ἄψ (314) and ἄψορρον (282), which occurs in Sophocles.

VERBS.

1. Omission of augment is common.
2. Many reduplicated strong aorists act. and mid., e.g. ἐ-μέ-μηκον (439), πε-φιδοίμην, 277.
3. Iterative tense-forms in -σκον or -σκομην, from impf. or strong aor. e.g. ἔ-σκε (508) ιαύ-ε-σκον, 184.
4. Perfects of double form, see note on γεγάσιν, 118.
5. Non-thematic strong aorists (commonly called syncopated) are much commoner than in Attic, e.g. κλῦθι (528) ἔξ-έφθιτο (163) ἐλέγ-μην (335) ἔδεκ-το, 353.
6. Fuller and older subj. terminations in -με-μησθα -γσι, e.g. ἔθέλησι, 520.
7. The subj. often takes a short vowel (in dual and 1st and 2nd per. plur.) see note on εἴδετε, 17.
8. The subj. of verbs like τίθημι, with stems in -ε, has -ειν, -ειμεν in the 1st person, see note on δειώ, 280.
9. The 1st. per. plur. mid. termination -μεθα for -μεθα in historical tenses, e.g. δυνάμεσθα, 304.
10. The 3rd per. plur. term. of non-thematic historical tenses in -ν (for -ντ) in place of -σαν, e.g. μίγε-ν (91) ἔφα-ν, 413.
11. The 3rd per. plur. mid. and pass. term. in -αται -ατο for -νται -ντο after consonants and ι, sometimes after υ and η, e.g. ἔρχ-ατο (221) εῖ-ατο (545) ἀπολοί-ατο, 554.
12. The endings of the plupf. -ειν-εις(ης) -ει (-ει rarely -η, e.g. γῆδη, 189) 1st and 3rd plur. -μεν and -σαν added directly to stem.
13. The old ending of infin., -μεναι or -μεν in non-thematic tense-forms, e.g. ἔδ-μεναι (476) δειδί-μεν (274), οὐτά-μεναι, 301; but -έμεναι or -έμεν (and -ειν) in thematic forms, e.g. ἔσθ-έμεναι 479.
13. The infin. of strong (2nd) aor. ends in -ειν (contr. -ειν), e.g. βαλέειν, 137.
14. The σ of weak (1st) aor., if preceded by a short vowel, may be doubled, e.g. δαστάμεθα (42) ἔρύσσας, 99.

15. Some weak aorists are formed without σ , e.g. $\chi\hat{\epsilon}\nu\epsilon$ (210) $\epsilon\kappa\eta\alpha$, 553.

16. Some weak aorists of verbs with liquid stems have σ , e.g. $\epsilon\kappa\acute{\epsilon}\lambda\sigma\mu\epsilon\nu$, 546.

17. Verbs in - ω usually undergo either contraction or 'assimilation.' See note on $\pi\epsilon\rho\omega\sigma\iota$, 129. Verbs in - ω often show a peculiar lengthening, e.g. $\grave{a}\rho\acute{o}\omega\sigma\iota$, 108. Verbs in - $\epsilon\omega$ often show un-Attic contractions (1) $\epsilon\omega$ or $\epsilon\omega\nu$ into $\epsilon\nu$, e.g. $\bar{\iota}\kappa\nu\epsilon\mu\epsilon\nu\alpha\iota$ (128) $\epsilon\acute{i}\sigma\omega\iota\chi\nu\hat{\epsilon}\nu\sigma\iota$, 120. (2) $\epsilon\epsilon\omega$ into $\epsilon\omega$, e.g. $a\acute{i}\delta\epsilon\hat{\iota}\omega$, 269.

18. The 2nd per. sing. mid. and pass. usually omits σ and remains uncontracted, leaving - $\epsilon\omega$ - $\epsilon\omega$, e.g. $\kappa\acute{e}\lambda\epsilon\omega\iota$ (274) $\epsilon\ddot{\nu}\chi\epsilon\omega$ (412) $\grave{a}\acute{\zeta}\epsilon\omega$, 478.

19. Verbs beginning with liquids and σ may double these letters with the augment and in composition with preps., e.g. $\epsilon\sigma\sigma\nu\omega$ (467) $\bar{\iota}\pi\sigma\sigma\epsilon\acute{i}\omega\sigma\iota\nu$ (385) $\epsilon\acute{r}\acute{r}\acute{r}\acute{i}\psi\epsilon\nu$ (398) but $\epsilon\rho\epsilon\xi\alpha\omega$, 352. See note on $\pi\epsilon\rho\acute{r}\acute{r}\acute{r}\epsilon\epsilon$, 388.

20. Many cases of peculiar augment are accounted for by a lost consonant, often *F*, e.g. $\acute{\epsilon}\text{-}\epsilon\iota\pi\omega\iota$ (171) $\kappa\alpha\tau\text{-}\acute{\epsilon}\text{-}a\acute{\xi}\epsilon$ (283) $\acute{\epsilon}\phi\text{-}\acute{\epsilon}\text{-}\eta\kappa\epsilon$ (38) $\grave{a}\pi\text{-}\acute{\epsilon}\text{-}\omega\sigma\epsilon$, 81.

CHANGES OF SOUND.

1. Single consonants are often doubled, e.g. $\sigma\sigma$ in weak aor., $\bar{\iota}\sigma\sigma\alpha$ (238) $\tau\acute{o}\sigma\sigma\eta\omega$ (265) $\bar{\iota}\tau\tau\iota$ (402) $\bar{\iota}\pi\pi\eta$, 457; often with some etymological reason, see section on Verbs, No. 19; and on Lost Letters. The converse occurs in the two proper names 'Αχιλεύς, 'Οδυσσεύς, 19,

2. Metathesis, or transposition of letters within a word; e.g. $\theta\acute{a}\rho\sigma\omega$ for $\theta\rho\acute{a}\sigma\omega$, 381.

3. Metathesis of quantity; e.g. $\epsilon\acute{i}\omega\sigma$ (or $\eta\omega\sigma$, see note) for $\acute{\epsilon}\omega\sigma$, 233.

4. Diphthongs instead of vowels; e.g. $\xi\acute{e}\hat{\iota}\nu\omega\iota$ (252) $\delta\alpha\acute{\iota}\omega$

(280, see note) *οὐνομα* (355) *νοῦσον*, 411. The converse in *ἔταροι*, 88.

5. In many compounds η appears for α; e.g. ἀγήνωρ (213) ἀνήμελκτοι, 439.

6. In many words η corresponds to Attic α; e.g. πρῆξιν (253) πρήσσοντες (491) κρητῆρος (9) ἄκρητον (297) λίην, 477; besides the terminations of 1st Declension.

7. When contraction occurs, it follows the same rules as in Attic, except that εο or εου is often contr. into ευ. See on Verbs, No. 17. Some words are contr. in Epic, not in Attic; e.g. ἴρων, 553. The converse occurs, not merely in terminations; e.g. ἀέκων (405) πάις (*πάϊς*), 519.

8. Prothetic ε followed by a vowel, (see note on ἀέξετο, 56) is often dropped; e.g. εἴκοσι (241) but ἔεικοσ-όροιο, 322. Cf. ἔρχατο (221) for ἔέρχατο, where the first ε is the reduplication.

LOST LETTERS.

As the characters *F* and *j* frequently appear in the Notes, it is necessary to explain why they are used.

I. *F* represents a lost letter of the Greek alphabet—the spirant Vau, or Digamma, as it is usually called, corresponding to the Latin consonantal *v*, and pronounced like our *w*. The character was actually used only in the old Doric and Aeolic dialects, and it is almost certain that it was never written in the text of Homer. Perhaps even the sound was lost at the time of the composition of the poems, and its recognition, which is optional (see below), would then be due to poetical tradition.

The influence of the Digamma is seen (1) in apparent hiatus; i.e., a short vowel may remain unelided, or a long vowel unshortened, before any word which once began with *F*, e.g. ἄλλο ῥίδεσθαι (28) πίονα οἶκον, 35. So too with prepositions in composition, e.g. ἐπιειμένον, 214; and with the augment

see note on *ἔειπον*, 171; (2) in lengthening a short final syllable by position e.g. *μέλανος οἶνοι*, 346. In several words another initial letter has vanished with *F*; see notes on *ἥς* (28) *ἄσμενοι* (63) *ἥδυ*, 162. Occasionally *F* has disappeared after an initial consonant, but still exerts its influence; thus *δῆ δεῖσαντες*, 236.

This employment of *F* is optional, not invariable, see note on *ἀνακτός* (452), where the principal digammated words occurring in this book are enumerated. On “prothetic” *α* or *ε*, as evidence of *F*, see note on *ἀέξετο*, 56.

II. The symbol *j* is used in the absence of any native Greek character, to represent another lost letter—the spirant Jod, as it is called, corresponding to the Latin consonantal *i* or *j*, and pronounced like our *y*. This letter must have fallen out earlier than the Digamma, as it was not written in any dialect, but its influence on the forms of words is far more important, chiefly on account of the remarkable changes it effects, e.g., of *κ* into *σσ*, *δ* into *ζ*.*

Its influence on metre is not by any means so prominent. However, we find apparent hiatus before *ἱέμενοι*, 261; and the syllabic augment in *ἐφ-έ-ηκεν*, 38.

On the phenomena of labialism and dentalism, in which these spirants play a prominent part, see notes on *ἥπαρ* (301) *τέσταρες*, 335.

III. An initial *σ* has been lost in several words, and is usually represented by the rough breathing; e.g. *ἄλσ* (25) *ὕπνος* (333) *ὕπτιος* (371). It has no influence on the metre, but in composition occasionally asserts itself; e.g. *σῦνεχές* for *συνσεχές*, (74).

* See the sections on changes of sound in Abbott's *Greek Accidence*, or the *Student's Greek Grammar* (§§ 55-58) where, for the sake of simplicity, these changes are ascribed to the vowel *ι*. Compare Curtius' *Elucidations of his Greek Grammar*, § 55 sq.

ACCENTUATION.

1. The forms of the article ὁ, ἡ, οἱ, αἱ, when used in a pronominal sense, are accented oxytone, according to the rules of the ancient grammarians.
2. The fem. pronoun ἥδε is properispomenon ; thus, ἥδε.
3. The demonstrative adv. ως is accented ως in the particular combinations καὶ ως (258) οὐδ' ως.
4. The particle δε, denoting *direction to*, is commonly written as an inseparable enclitic suffix, e.g. ἥπειρόνδε, but as it differs from true suffixes in following complete case-forms (even the gen., e.g. Ἀϊδος δε), the ancient grammarians in such cases wrote it separate and accented ; thus ἥπειρον δέ (73), and this rule is followed in the present text.
5. Oxytone verbs, nouns or adjectives, if elided, throw back the acute accent to the penultima, e.g. λεύκ' for λευκά (77), εἴφ' for εἴπε, 279.
6. Oxytone words, occurring before any stop whatever, are accented acute, not grave.
7. For accent of ḥ or ḥ̄ see note on 175, and for "anastrophe," see 6 n.
8. In the case of peculiar accents which cannot be reduced to rule, e.g. ὅφρα οἱ (248) ὅττι ἐ (402), the present text does not follow La Roche.

SYNTAX.

1. The Homeric uses of the article—demonstrative, attributive, and relative—all occur ; see note on τὰς δέ, 78.
2. The simple acc. after verbs of *motion to*, especially ικτέομαι, e.g. τὸν χῶρον ἀφικόμεθ', 181.
3. The neut. acc. is very often used adverbially, e.g. οἴα τε πολλὰ . . . περόωσι θάλασσαν, 128.
4. The ethical dative is freely used, e.g., ως μή τίς μοι

ἀτεμβόμενος κίοι ἴσης, 42. So the dat. commodi, e.g. *νησὶ καθείλομεν ἴστια*, 149.

5. A plural verb with neut. pl. subject frequently occurs, e.g. *πάντα φύονται* (159) cf. 222, 440. In the first two cases the plural may be accounted for by the specification of different *kinds*, but this does not apply to the third.

6. The aorist is often used like the plupf., especially after the relative and adverbs of time, e.g. *ἐπεὶ δὴ σπεῦσε* (250), *τὸ μὲν ἔκταμεν* (320) less frequently (in primary sequence) like the perfect, e.g. *ἐπεὶ φάγες*, 347.

7. The perf. and plupf. are generally used as equivalent to our pres. and imp. (the perf. denoting a *state*, e.g. *γέγωνε* (473) *όρώρει* (69) *όδώδει* (210) *ἔκεκεύθει*, 348).

8. The present is used like the impf. with adverbs implying past time, e.g. *οὐ τι πάρος γε λελειμμένος ἔρχεαι οἰῶν*, 448.

9. The first per. sing. of the subj. is used in a sort of hortative sense, or to denote *will*, e.g. *εἰ δ' ᾧγε . . . ἐνίσπω*, 37.

10. The subj. occurs with *ὅτε*, denoting indefinite time, where Attic use demands *ὅταν*, e.g. *ἢ ὅτ' . . . ἔχῃ*, 6; especially with *ὡς* *ὅτε* in similes, e.g. *ὡς ὅτ' ἀνήρ . . . βάπτη*, 391.

11. The opt. occurs with *ὅπως* (in historical sequence) after verbs of *deliberation*, &c., where the Attic usage is the future (indic. or opt.) e.g., *μερμήριζεν ὅπως ἀπολοίατο*, 554.

12. The aorist opt. occurs in dependent questions referring to future time (historical sequence), and represents the deliberative subj. in primary sequence, e.g. *ὅς τις τολμιήσειεν*, 332.

13. Double dependent questions are introduced by *ἢ*, see notes on 175, 280.

14. Suppressed conditionals are frequent :—

(1.) Protasis suppressed, e.g. *μάλα κ' ἀφθιτοι ἄμπελοι εἰεν*, 133; cf 130, 131, 135, &c.

(2.) Apodosis suppressed, *e.g.* ὅφει αὐτόν τε θέοιμι καὶ εἴ μοι ξείνια δοίη (229), see note. Ameis describes this construction as a “sentence of wish,” but coming always in historical sequence, and corresponding to *αἰ κε* with subj. in primary, it is quite distinct from *εἴθε* or *εἰ γάρ* with opt. (*e.g.* 523), though that construction too *may* have originally been the protasis of a conditional. In sense the construction of 229 closely approaches final sentences, as the connection by *τε* and *καὶ* testifies.

15. The infin. is used for the imper. *e.g.* φάσθαι, 504.

16. The infin. of *purpose* occurs with *εἰμί*, *e.g.* ὅφει οἱ εἴη | πίνειν, 248; cf. *εἰπεῖν*, 457.

17. The pres. or aor. infin. is sometimes used for the future, chiefly with verbs of *promising*, *expecting*, &c., implying future time, *e.g.* φάμεν αὐτόθ' ὀλέσθαι, 496.

18. The adverb *πρίν* is almost invariably followed by the infin. even in negative sentences *e.g.*, οὐδ' . . . εἰσίδομεν πρὶν . . . ἐπικέλσαι, 148.

19. The participle is sometimes loosely used in the gen. referring to a subject in the dat. *e.g.* ἡμῖν . . . δεισάντων, 257.

20. The adverbial use of prepositions is very frequent, sometimes with ellipse of the substantive verb; also Tmesis or separation of the prep. in a compound verb. See note on *ἔχη κάτα*, 6.

21. Parataxis, or co-ordination of sentences, in place of Hypotaxis, or subordination. See note on *καὶ μεν*, 20.

22. Asyndeton, or absence of connecting particles, both between adjectives and clauses, *e.g.* ὑπερφιάλων ἀθεμίστων (106), οἱ μέν, &c., 382.

23. Parenthetical and explanatory clauses; see 292 (οὐδὲ ἀπέλειπεν), 319, 425, 432.

24. Epexegesis (appended explanation) in all its varieties; *e.g.* Κίρκη . . . Αἰαίη δολόεσσα (32), ἄγγεα πάντα | γαυλοί τε

σκαφίδες τε (223), *τοὺς ἄλλους . . . ἐρίηρας ἔταιροις*, 100. The Infn. is also used epexegetically, e.g. *ἢ τοι μὲν τόδε καλὸν ἀκουέμεν ἔστιν ἀοιδοῦ* (3), *τάδε πάντα τελευτήσεσθαι . . . ἀμαρτήσεσθαι ὅπωπῆς* (512); and the Participle, e.g. *ὡς δ' ὅτ' ἀνὴρ . . . βάπτη . . . φαρμάσσων*, 393. Sometimes an adverb is followed by an epexegesis, e.g. *αὐτόθι . . . ἐν σπέσσι* (30); sometimes a single word is explained by a clause, e.g. *ξείνιος ὃς ξείνοισιν ἀμ' αἰδοίοισιν ὅπηδεῖ*, 271.*

25. The *σχῆμα καθ' ὅλον καὶ μέρος* so-called, e.g. *Κύκλωπα περὶ φρένας ἡλυθεν οἶνος*, 362.

All the other regular constructions referred to in the notes, e.g., the hortative subj.; the opt. of wish; conditional sentences; indefinite (conditional relative) sentences; dependent questions; repeated action expressed by past indic. with *ἄν* (apodosis) and opt. with relative or temporal particles (protasis), are found also in Attic.

PARTICLES.

Most of the Particles, viz. :—*ἀλλά, ἂν, ἄρα, γάρ, γε, δέ, δή, ἢ, ἥ, καί, μέν, μήν, οὖν, που, τε, τοι* occur in their ordinary Attic uses. The following Epic peculiarities are found :—

1. *ἄρα* occurs in the forms *ἄρ* (apocope) and *ρά* (enclitic), 52.
2. *γάρ* in parenthetical explanatory clauses, e.g. 319, 432.
3. *γε* is very often attached to the (pronominal) article, for emphasis; e.g. *τά γε*, 109. *ἔγώ γε* often occurs, not *ἔγωγε*.
4. *δέ* is sometimes equiv. to *δή*. In the phrase *εἰ δ' ἄγε* (38) *εἰ δέ* perhaps = *εἴα δή*. On *δέ* in apodosis see note on *τόφρα δέ*, 57. *οὐδέ* sometimes = *ἀλλ' οὐ*, e.g. 216.
5. *δή* (*at last*) may begin a sentence, if followed by *γάρ* or *τότε*, e.g. 88.
6. *ἢ* (or *ἢε*) as affirmative, is generally followed by other particles; e.g. *ἢ τοι*, 43. As interrogative, it occurs in both

* Mr. Merry's section on Epexegesis is well worth studying.

members of direct double questions, *e.g.* 253; combined with $\mu\bar{\eta}$ in 405-6; and in the second member of indirect double questions; *e.g.* 176, 280.

7. $\dot{\eta}$ (or $\dot{\eta}\acute{e}$) occurs in the first member of indirect double questions, meaning *whether*; *e.g.* 176, 280.

8. $\kappa\acute{a}i$ occurs in apodosis like $\delta\acute{e}$, see note on $\kappa\acute{a}i\tau\acute{o}t\epsilon$, 59.

9. $\mu\acute{e}n$ is sometimes peculiarly placed, thus— $\acute{e}\mu\acute{e}\mu\acute{e}n$ (224), not $\acute{e}\tau\acute{a}r\acute{o}i\mu\acute{e}n$, answered by $\acute{a}\lambda\lambda'\acute{e}y\acute{a}$, 228. It is also repeated, with the pronominal article, where there is no antithesis; *e.g.* $\tau\grave{o}\mu\acute{e}n$ (320, 321) $\tau\acute{o}\hat{u}\mu\acute{e}n$, 325.

10. $\pi\acute{o}v$ (*I ween*), used in conjectures; *e.g.* 262.

11. $\tau\epsilon$ is often used in combination with other particles; *e.g.* with $\delta\acute{e}$ (26, 124); with the relative, *e.g.* 84; the article in relative sense, *e.g.* 254; with $\ddot{\sigma}\sigma\acute{o}s$ (322) and $o\acute{i}os$, 128; and with the adverb $\acute{a}v$, *e.g.* 292, 423.

The following Epic particles also occur:—

12. $a\acute{i}$ equiv. to $\epsilon\acute{i}$ (523). Used also with $\kappa\epsilon$ like Att. $\acute{e}\acute{a}v$, *e.g.* 520.

13. $a\acute{u}\tau\acute{a}\rho$ (100) and $\acute{a}\tau\acute{a}\rho$ (83) meaning *but*.

14. $\dot{\eta}\delta\acute{e}$ (87) and $i\delta\acute{e}$ (186) *and*.

15. $\kappa\epsilon(v)$ equiv. to $\acute{a}v$, *e.g.* 79.

16. $v\acute{u}$, shorter form of vvv (enclit.) 79.

17. $\pi\epsilon\rho$, emphasizing the word it follows, *e.g.* $\epsilon\acute{i}\pi\epsilon\rho$ (35) $\acute{e}v\theta a\pi\epsilon\rho$ (543); often with the participle meaning *although*, like Att. $\kappa\acute{a}i\pi\epsilon\rho$, *e.g.* 399.

18. $\tau\hat{w}$, *therefore, then*, *e.g.* 458, 479.

METRE.

The following are the chief peculiarities of Epic metre, chiefly as compared with Latin hexameter verse:—

1. Spondaic lines, *i.e.* those in which the fifth foot is a spondee, are very frequent, *e.g.* 23, 55, 58, 66. Rarely the fourth foot also is a spondee, *e.g.* 78, 270.

2. A short vowel ending a word is lengthened by position if the next word begins with two consonants, or a double consonant; but the lengthening may or may not take place if the second of the two consonants is the liquid ρ , e.g. Ἀλκίνοες κρεῖον (2), δέ πλήθωσι τράπεζαι, 8.

3. On the other hand, a short final vowel occasionally remains short before two, or a double consonant, e.g., ὑλήεσσα Ζάκυνθος (24) ἦε σκέπαρνον, 391.

4. A short vowel ending a word may be lengthened if the next word begins with a liquid, e.g. δέ μέγα, 44. So occasionally with the sibilant σ , e.g. τέ σάρκας, 293.

5. A short syllable at the end of a word is frequently lengthened when the next word apparently begins with a vowel; see section on Lost Letters.

6. A short syllable is often lengthened in arsis (that syllable in a foot on which the metrical stress or *ictus* falls), e.g. ἄσπαρτā (109), πρῆξīν (253), ἀπονέεσθαι, 451.

7. A long final vowel or diphthong is regularly shortened in thesis (a syllable on which the *ictus* does not fall), if immediately followed by a vowel e.g. ἥμενοι (8) πανυπερτάτη, 25. The shortening distinguishes this hiatus from Nos. 8 and 9.

8. Apparent hiatus is very common; see on Lost Letters.

9. True hiatus sometimes occurs, generally at the caesura, e.g. 210, 261, 366, 374; also before particular words like ἱερός (56 and 553) probably on the analogy of those which have lost a consonant.

10. Synizesis, or the scansion of two syllables as one (without contraction) is very frequent; e.g. ἥνώγεα (44) Ἀτρείδεω (263) νέα (283); also Syncphonesis (between two words), e.g., δὴ αὐτε, 311.

11. Unusual quantity of syllables in particular words, e.g. καλόν (3) ἵσης (42) is generally to be explained by lost letters; see notes. Variable quantity in some words; e.g., ἀνέρες (89) ἄντρος, 187.

O ΔΤΣΣΕΙΑΣ ΙΧ.

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·

'Αλκίνοε κρεῖον, πάντων ἀριδείκετε λαῶν,
ἢ τοι μὲν τόδε καλὸν ἀκουέμεν ἔστὶν ἀοιδοῦ
τοιοῦδ', οἷος ὅδ' ἔστι, θεοῖς ἐναλίγκιος αὐδῆν.

οὐ γὰρ ἐγώ γέ τί φημι τέλος χαριέστερον εἶναι
ἢ ὅτ' ἐυφροσύνη μὲν ἔχῃ κάτα δῆμον ἀπαντα,
δαιτυμόνες δ' ἀνὰ δώματ' ἀκουάζωνται ἀοιδοῦ
ἡμενοι ἔξείης, παρὰ δὲ πλήθωσι τράπεζαι
σίτου καὶ κρειῶν, μέθυ δὲ ἐκ κρητῆρος ἀφύσσων
οἰνοχόος φορέησι καὶ ἐγχείη δεπάεσσι·
τοῦτό τί μοι κάλλιστον ἐνὶ φρεσὶν εἴδεται εἶναι.
σοὶ δ' ἐμὰ κήδεα θυμὸς ἐπετράπετο στονόεντα
εἴρεσθ', ὅφρ' ἔτι μᾶλλον ὁδυρόμενος στεναχίζω·
τί πρῶτον τοι ἔπειτα, τί δὲ ὑστάτιον καταλέξω;
κήδε' ἐπεί μοι πολλὰ δόσαν θεοὶ οὐρανίωνες.

νῦν δ' ὄνομα πρῶτον μυθήσομαι, ὅφρα καὶ ὑμεῖς
εἴδετ', ἐγὼ δὲ ἀν ἔπειτα φυγὴν ὑπὸ νηλεὺς ἡμαρ
ὑμῖν ξεῖνος ἔω καὶ ἀπόπροθι δώματα ναίων.
εἴμ' Ὀδυσσεὺς Λαερτιάδης, ὃς πᾶσι δόλοισιν
ἀνθρώποισι μέλω, καὶ μεν κλέος οὐρανὸν ἵκει.
ναιετάω δὲ Ιθάκην εὔδειέλον· ἐν δὲ ὅρος αὐτῆ,
Νήριτον εἰνοσίφυλλον ἀριπρεπές· ἀμφὶ δὲ νῆσοις
πολλαὶ ναιετάουσι μάλα σχεδὸν ἀλλήλησι,

Δουλίχιόν τε Σάμη τε καὶ ὑλήσσεσσα Ζάκυνθος.

αὐτὴ δὲ χθαμαλὴ πανυπερτάτη εἰν ἀλλὶ κεῖται
πρὸς ζόφου, αἱ δέ τ’ ἄνευθε πρὸς ἡῶ τ’ ἡέλιον τε,
τρηχεῖ’, ἀλλ’ ἀγαθὴ κουροτρόφος· οὐ τοι ἐγώ γε
ἡσ γαίης δύναμαι γλυκερώτερον ἄλλο ἴδεσθαι.

ἡ μέν μ’ αὐτόθ’ ἔρυκε Καλυψώ, διὰ θεάων,

[ἐν σπέσσι γλαφυροῖσι, λιλαιομένῃ πόσιν εἶναι.]

ὡς δ’ αὗτως Κίρκη κατερήτυεν ἐν μεγάροισιν,

Αἰαίη δολόεσσα, λιλαιομένῃ πόσιν εἶναι·

ἀλλ’ ἐμὸν οὐ ποτε θυμὸν ἐνὶ στήθεσσιν ἔπειθοι.

ὡς οὐδὲν γλύκιον ἡσ πατρίδος οὐδὲ τοκήων
γίγνεται, εἴ περ καὶ τις ἀπόπροθι πίονα οἰκου
γαίη ἐν ἄλλοδαπῇ ναίει ἀπάνευθε τοκήων.

εἰ δ’ ἄγε τοι καὶ νόστον ἐμὸν πολυκηδὲν ἐνίσπω,
ὅν μοι Ζεὺς ἐφέηκεν ἀπὸ Τροίηθεν ιόντι.

’Ιλιόθεν με φέρων ἄνεμος Κικόνεσσι πέλασσεν,

’Ισμάρῳ· ἔνθα δ’ ἐγὼ πόλιν ἔπραθον, ὥλεσα δ’ αὐτούς· 40
ἐκ πόλιος δ’ ἀλόχους καὶ κτήματα πολλὰ λαβόντες
δασσάμεθ’, ως μή τίς μοι ἀτεμβόμενος κίοι ἵσης.

ἔνθ’ ἡ τοι μὲν ἐγὼ διερῷ ποδὶ φευγέμεν ἡμέας
ἡνώγεα, τοὶ δὲ μέγα νήπιοι οὐκ ἐπίθοιτο.

ἔνθα δὲ πολλὸν μὲν μέθυ πίνετο, πολλὰ δὲ μῆλα
ἔσφαζον παρὰ θῖνα καὶ εἰλίποδας ἔλικας βοῦς.

τόφρα δ’ ἄρ’ οἰχόμενοι Κίκουες Κικόνεσσι γεγώνευν,
οἵ σφιν γείτονες ἡσαν ἄμα πλέονες καὶ ἀρείους
ἡπειρον ναίοντες, ἐπιστάμενοι μὲν ἀφ’ ἵππων
ἀνδράσι μάρνασθαι καὶ ὅθι χρὴ πεξὸν ἐόντα·

ἥλθον ἔπειθ’, δσα φύλα καὶ ἄνθεα γίγνεται ὥρη,

25

30

35

45

50

ηέριοι· τότε δή ρά κακὴ Διὸς αἰσα παρέστη
ἡμῖν αἰνομόροισιν, ἵν' ἄλγεα πολλὰ πάθοιμεν.
στησάμενοι δὲ ἐμάχοντο μάχην παρὰ νησὶ θοῆσιν,
βάλλον δ' ἀλλήλους χαλκήρεσιν ἐγχείησιν. 55

ὅφρα μὲν ἡῶς ἦν καὶ ἀέξετο ἱερὸν ἥμαρ,
τόφρα δ' ἀλεξόμενοι μένομεν πλέονάς περ ἔόντας·
ἥμος δὲ ἡέλιος μετενίσσετο βουλυτὸν δέ,
καὶ τότε δὴ Κίκονες κλῖναν δαμάσαντες Ἀχαιούς.
ἔξ δ' ἀφ' ἑκάστης νηὸς ἐνκυνήμιδες ἑταῖροι 60
ἄλονθοι· οἱ δὲ ἄλλοι φύγομεν θάνατόν τε μόρον τε.
ἔνθεν δὲ προτέρω πλέομεν ἀκαχήμενοι ἥτορ,
ἄσμενοι ἐκ θανάτοιο, φίλους ὀλέσαντες ἑταίρους.
οὐδὲ ἄρα μοι προτέρω νῆες κίον ἀμφιέλισσαι,
πρίν τινα τῶν δειλῶν ἐτάρων τρὶς ἔκαστον ἀῦσαι, 65
οἱ θάνον ἐν πεδίῳ Κικόνων ὑπὸ δηωθέντες.
νησὶ δὲ ἐπῶρσ' ἄνεμον Βορέην νεφεληγερέτα Ζεὺς
λαίλαπι θεσπεσίῃ, σὺν δὲ νεφέεσσι κάλυψε
γαῖαν ὁμοῦ καὶ πόντον· ὁρώρει δὲ οὐρανόθεν νύξ.
αὶ μὲν ἔπειτ' ἐφέροντ' ἐπικάρσιαι, ίστία δέ σφι
τριχθά τε καὶ τετραχθὰ διέσχισεν ἴσ άνεμοιο. 70

καὶ τὰ μὲν ἐσ νῆας κάθεμεν, δείσαντες ὄλεθρον,
αὐτὰς δὲ ἐσσυμένως προερέσσαμεν ἥπειρον δέ.
ἔνθα δύω νύκτας δύο τέ ἥματα συνεχὲς αἰεὶ
κείμεθ' ὁμοῦ καμάτῳ τε καὶ ἄλγεσι θυμὸν ἔδοντες. 75
ἀλλ' ὅτε δὴ τρίτον ἥμαρ ἐνπλόκαμος τέλεσ' ἡῶς,
ίστοὺς στησάμενοι ἀνά θέρια λεύκ' ἐρύσαντες
ἥμεθα· τὰς δὲ ἄνεμος τε κυβερνήται τέθυνον.
καὶ νύ κεν ἀσκηθῆς ἰκόμην ἐσ πατρίδα γαῖαν,

ἀλλά με κῦμα ρόος τε περιγνάμπτοντα Μάλειαν
καὶ βορέης ἀπέωσε, παρέπλαγξεν δὲ Κυθήρων.

80

ἔνθεν δ' ἐνημαρ φερόμην ὄλοοῖς ἀνέμοισι
πόντον ἐπ' ἵχθυόεντα· ἀτὰρ δεκάτῃ ἐπέβημεν
γαίης Λωτοφάγων, οἵ τ' ἄνθινον εἶδαρ ἔδουσιν.
ἔνθα δ' ἐπ' ἡπείρου βῆμεν καὶ ἀφυσσάμεθ' ὕδωρ,
αἰψα δὲ δεῖπνου ἔλοντο θοῆς παρὰ νησὶν ἑταῖροι.

85

αὐτὰρ ἐπεὶ σῖτοιό τε πασσάμεθ' ἥδε ποτῆτος,
δὴ τότ' ἐγὼν ἑτάρους προτείνω πεύθεσθαι ίόντας,
οἵ τινες ἀνέρες εἰεν ἐπὶ χθονὶ σῖτον ἔδουτες,
ἄνδρε δύω κρίνας, τρίτατον κήρυχ' ἄμ' ὅπασσας.

90

οἱ δ' αἰψ' οἰχόμενοι μίγεν ἀνδράσι Λωτοφάγοισιν
οὐδ' ἄρα Λωτοφάγοις μήδονθ' ἑτάροισιν ὅλεθρον
ἥμετέροις, ἀλλά σφι δόσαν λωτοῖο πάσασθαι.

τῶν δ' ὅς τις λωτοῖο φάγοι μελιηδέα καρπόν,
οὐκέτ' ἀπαγγεῖλαι πάλιν ἥθελεν οὐδὲ νέεσθαι,
ἀλλ' αὐτοῦ βούλοντο μετ' ἀνδράσι Λωτοφάγοισι
λωτὸν ἐρεπτόμενοι μενέμεν νόστου τε λαθέσθαι.
τοὺς μὲν ἐγὼν ἐπὶ νῆσος ἄγον κλαίοντας ἀνάγκῃ,
νησὶ δ' ἐνὶ γλαφυρῇσιν ὑπὸ ζυγὰ δῆσα ἐρύσσας.

95

αὐτὰρ τοὺς ἄλλους κελόμην ἐρίηρας ἑταίρους
σπερχομένους νηῶν ἐπιβαινέμεν ὠκειάων,
μή πώς τις λωτοῖο φαγὼν νόστοιο λάθηται.
οἱ δ' αἰψ' εἴσβαινον καὶ ἐπὶ κληῖσι καθίζου.
ἔξῆς δ' ἐξόμενοι πολιὴν ἄλλα τύπτον ἐρεγμοῖς.

100

ἔνθεν δὲ προτέρω πλέομεν ἀκαχήμενοι ἦτορ.
Κυκλώπων δ' ἐς γαῖαν ὑπερφιάλων ἀθεμίστων
ἴκόμεθ', οἵ Ῥά θεοῖσι πεποιθότες ἀθανάτοισιν

105

οὔτε φυτεύουσιν χερσὶν φυτὸν οὔτ' ἀρόωσιν,
ἀλλὰ τά γ' ἄσπαρτα καὶ ἀνήροτα πάντα φύονται,
πυροὶ καὶ κριθαὶ ἡδ' ἄμπελοι, αἴ τε φέρουσιν
οἶνον ἐριστάφυλον, καὶ σφιν Διὸς ὅμβρος ἀέξει.
τοῖσιν δὲ οὔτ' ἀγοραὶ βουληφόροι οὔτε θέμιστες,
ἀλλ' οἵ γ' ὑψηλῶν ὄρέων ναίουσι κάρηνα
ἐν σπέσσι γλαφυροῖσι, θεμιστεύει δὲ ἕκαστος
παῖδων ἡδ' ἀλόχων, οὐδὲ ἀλλήλων ἀλέγουσι. 115

νῆσος ἔπειτα λάχεια παρὲκ λιμένος τετάνυσται
γαίης Κυκλώπων, οὔτε σχεδὸν οὔτ' ἀποτηλοῦ,
ὑλήσσεσσ'. ἐν δέ αἰγες ἀπειρέσιαι γεγάάσιν
ἄγριαι· οὐ μὲν γὰρ πάτος ἀνθρώπων ἀπερύκει,
οὐδέ μιν εἰσοιχνεῦσι κυνηγέται, οἴ τε καθ' ὕλην
ἄλγεα πάσχουσιν κορυφὰς ὄρέων ἐφέποντες.
οὔτ' ἄρα ποίμνησιν καταισχεται οὔτ' ἀρότοισιν,
ἀλλ' ἡ γ' ἄσπαρτος καὶ ἀνήροτος ἥματα πάντα
ἀνδρῶν χηρεύει, βόσκει δέ τε μηκάδας αἰγας.
οὐ γὰρ Κυκλώπεσσι νέες πάρα μιλτοπάρηοι,
οὐδὲ ἄνδρες ηῶν ἔντεκτονες, οἵ κε κάμοιεν
νῆσας ἐυσσέλμους, αἴ κεν τελεοιεν ἕκαστα
ἄστε' ἐπ' ἀνθρώπων ἴκνεύμεναι, οἵα τε πολλὰ
ἄνδρες ἐπ' ἀλλήλους ηῆσιν περόωσι θάλασσαν·
οἵ κέ σφιν καὶ νῆσον ἐνκτιμένην ἐκάμοντο. 125

οὐ μὲν γάρ τι κακή γε, φέροι δέ κεν ὥρια πάντα·
ἐν μὲν γὰρ λειμῶνες ἀλὸς πολιοῦ παρ' ὅχθας
ὑδρηλοὶ μαλακοί· μάλα κ' ἄφθιτοι ἄμπελοι εἰεν.
ἐν δέ ἄροσις λείη· μάλα κεν βαθὺ λήιον αἰεὶ
εἰς ὥρας ἀμῷεν, ἐπεὶ μάλα πῖαρ ὑπ' οὐδας. 135

ἐν δὲ λιμὴν εὔορμος, ἵν’ οὐ χρεὸ πείσματός ἔστιν,
οὔτ’ εὐνὰς βαλέειν οὔτε πρυμνήσι’ ἀνάψαι,
ἀλλ’ ἐπικέλσαντας μεῖναι χρόνου, εἰς ὃ κε ναυτέων
θυμὸς ἐποτρύνῃ καὶ ἐπιπνεύσωσιν ἀῆται.

αὐτὰρ ἐπὶ κρατὸς λιμένος ρέει ἀγλαὸν ὕδωρ,
κρήνη ὑπὸ σπείους· περὶ δὲ αἴγειροι πεφύασιν.
ἔνθα κατεπλέομεν, καὶ τις θεὸς ἡγεμόνευε
νύκτα δι’ ὄρφναίην, οὐδὲ προύφαίνετ’ ἴδεσθαι·

ἄηρ γὰρ περὶ νησὶ βαθεῖ ἦν, οὐδὲ σελήνη
οὐρανόθεν προῦφαινε, κατείχετο δὲ νεφέεσσιν.

ἔνθ’ οὐ τις τὴν νῆσον ἐσέδρακεν ὄφθαλμοῖσιν·
οὐδὲ οὖν κύματα μακρὰ κυλινδόμενα προτὶ χέρσον
εἰσίδομεν, πρὶν νῆσος ἐνσσέλμους ἐπικέλσαι.

κελσάσησι δὲ νησὶ καθείλομεν ἴστια πάντα,
ἐκ δὲ καὶ αὐτοὶ βῆμεν ἐπὶ ρηγμῖνι θαλάσσης.
ἔνθα δ’ ἀποβρίξαντες ἐμείναμεν ἡῶ δῖαν.

ἡμος δ’ ἡριγένεια φάνη ρόδοδάκτυλος ἡώς,
νῆσον θαυμάζοντες ἐδινεόμεσθα κατ’ αὐτήν.

ῳρσαν δὲ νύμφαι, κοῦραι Διὸς αἰγιόχοιο,
αἶγας ὄρεσκώους, ἵνα δειπνήσειαν ἔταιροι.

αἴτικα καμπύλα τόξα καὶ αἰγανέας δολιχαύλους
εἰλόμεθ’ ἐκ νηῶν, διὰ δὲ τρίχα κοσμηθέντες
βάλλομεν· αἴψα δ’ ἔδωκε θεὸς μενοεικέα θήρην.

νῆες μέν μοι ἔποντο δυώδεκα, ἐς δὲ ἐκάστην
ἔννέα λάγχανον αἴγες· ἐμοὶ δὲ δέκ’ ἔξελον οἴω.

ῶς τότε μὲν πρόπταν ἡμαρ ἐς ἡέλιον καταδύντα
ἡμεθα δαινύμενοι κρέατ’ ἄσπετα καὶ μέθυ ἡδύ.

οὐ γάρ πω νηῶν ἔξεφθιτο οἶνος ἐρυθρός,

140

145

150

155

160

ἀλλ' ἐνέην· πολλὸν γὰρ ἐν ἀμφιφορεῦσιν ἔκαστοι
ἡφύσαμεν Κικόνων ἵερὸν πτολίεθρον ἐλόντες.

165

Κυκλώπων δ' ἐσ γαῖαν ἐλεύσσομεν ἐγγὺς ἐόντων,
καπνόν τ' αὐτῶν τε φθογγὴν ὁίων τε καὶ αἴγῶν.

ἡμος δ' ἡέλιος κατέδυ καὶ ἐπὶ κνέφας ἥλθε,
δὴ τότε κοιμήθημεν ἐπὶ ρῆγμῖνι θαλάσσης.

ἡμος δ' ἡριγένεια φάνη ρόδοδάκτυλος ἡώς,
καὶ τότ' ἐγὼν ἀγορὴν θέμενος μετὰ πᾶσιν ἔειπον·

170

ἄλλοι μὲν νῦν μίμνετ', ἐμοὶ ἐρίηρες ἔταιροι·
αὐτὰρ ἐγὼ σὺν νηὶ τ' ἐμῇ καὶ ἐμοῖς ἔταροισιν
ἐλθὼν τῶνδ' ἀνδρῶν πειρήσομαι, οἵ τινές εἰσιν,
ἥρ' οἵ γ' ὑβρισταί τε καὶ ἄγριοι οὐδὲ δίκαιοι,
ἥε φιλόξεινοι καὶ σφιν νόος ἐστὶ θεουδής.

175

ῶς εἰπὼν ἀνὰ νηὸς ἔβην, ἐκέλευσα δ' ἔταιροις
αὐτούς τ' ἀμβαινειν ἀνά τε πρυμνήσια λῦσαι.

οἱ δ' αἰψ' εἰσβαίνον καὶ ἐπὶ κληῆσι καθίζον,
ἔξῆς δ' ἔξόμενοι πολιὴν ἄλλα τύπτον ἐρετμοῖς.

180

ἀλλ' ὅτε δὴ τὸν χῶρον ἀφικόμεθ' ἐγγὺς ἐόντα,
ἔνθα δ' ἐπ' ἐσχατιῇ σπέος εἴδομεν, ἄγχι θαλάσσης,
ὑψηλόν, δάφνησι κατηρεφές· ἔνθα δὲ πολλὰ
μῆλ', ὅιές τε καὶ αἴγες ἴαύεσκον· περὶ δ' αὐλὴ
ὑψηλὴ δέδμητο κατωρυχέεσσι λίθοισι

185

μακρῆσίν τε πίτυσσιν ἵδε δρυσὶν ὑψικόμοισιν.

ἔνθα δ' ἀνὴρ ἐνίανε πελώριος, ὃς ρά τε μῆλα
οῖος ποιμαίνεσκεν ἀποπροθεν· οὐδὲ μετ' ἄλλους
πωλεῖτ', ἀλλ' ἀπάνευθεν ἐὼν ἀθεμίστια ἥδη.

καὶ γὰρ θαῦμα τέτυκτο πελώριον, οὐδὲ ἐώκει
ἀνδρί γε σιτοφάγῳ, ἀλλὰ ρίῳ ὑλήεντι

190

νήψηλῶν ὄρέων, ὃ τε φαίνεται οἶον ἀπ' ἄλλων.

δὴ τότε τοὺς ἄλλους κελόμην ἐρίηρας ἔταιρους
αὐτοῦ πὰρ νηὶ τε μένειν καὶ νῆα ἔρυσθαι·
αὐτάρ ἐγὼ κρίνας ἑτάρων δυοκαΐδεκ' ἀρίστους
βῆν· ἀτὰρ αἴγεον ἀσκὸν ἔχον μέλανος οἶνοιο,
ἡδέος, ὃν μοι ἔδωκε Μάρων, Εὐάνθεος υἱός,
ἱρεὺς Ἀπόλλωνος, ὃς "Ισμαρον ἀμφιβεβήκει,
οῦνεκά μιν σὺν παιδὶ περισχόμεθ' ἡδὲ γυναικὶ²⁰⁰
ἀζόμενοι· φέκει γὰρ ἐν ἄλσεῖ δευδρήεντι

195

Φοίβου Ἀπόλλωνος· ὃ δέ μοι πόρεν ἀγλαὰ δῶρα·
χρυσοῦ μέν μοι δῶκ' εὐεργέος ἑπτὰ τάλαντα,
δῶκε δέ μοι κρητῆρα πανάργυρον, αὐτὰρ ἔπειτα
οἶνον ἐν ἀμφιφορεῦσι δυώδεκα πᾶσιν ἀφύσσας
ἡδὺν ἀκηράσιον, θεῖον ποτόν· οὐδέ τις αὐτὸν
ἡείδει δμώων οὐδ' ἀμφιπόλων ἐνὶ οἰκῷ,
ἄλλ' αὐτός τ' ἄλοχός τε φίλη ταμίη τε μὲν οἶη.

205

τὸν δ' ὅτε πίνοιεν μελιηδέα οἶνον ἔρυθρόν,
ἐν δέπας ἐμπλήσας ὕδατος ἀνὰ εἴκοσι μέτρα
χεῦ, ὁδμὴ δ' ἡδεῖα ἀπὸ κρητῆρος ὁδώδει,
θεσπεσίη· τότ' ἀν οὐ τοι ἀποσχέσθαι φίλον ἡει.
τοῦ φέρον ἐμπλήσας ἀσκὸν μέγαν, ἐν δὲ καὶ ἦια
κωρύκῳ· αὐτίκα γάρ μοι ὀίσατο θυμὸς ἀγήνωρ
ἄνδρ' ἐπελεύσεσθαι μεγάλην ἐπιειμένον ἀλκήν,
ἄγριον, οὗτε δίκας εὐ εἰδότα οὔτε θέμιστας.

210

καρπαλίμως δ' εἰς ἄντρον ἀφικόμεθ', οὐδέ μιν ἔνδον
εῦρομεν, ἀλλ' ἐνόμενε νομὸν κάτα πίονα μῆλα.
ἐλθόντες δ' εἰς ἄντρον ἐθηέύμεσθα ἔκαστα·
ταρσοὶ μὲν τυρῶν βρῖθον, στείνοντο δὲ σηκοὶ

215

ἄρνῶν ἡδ' ἐρίφων· διακεκριμέναι δὲ ἔκασται 220
 ἔρχατο, χωρὶς μὲν πρόγονοι, χωρὶς δὲ μέτασται,
 χωρὶς δὲ αὐθ' ἔρσαι· ναῖον δὲ ὁρῷ ἄγγεα πάντα,
 γαυλοί τε σκαφίδες τε, τετυγμένα, τοῖς ἐνάμελγεν.
 ἐνθ' ἐμὲ μὲν πρώτισθ' ἔταροι λίσσοντ' ἐπέεσσι
 τυρῶν αἰνυμένους ἴέναι πάλιν, αὐτὰρ ἔπειτα 225
 καρπαλίμως ἐπὶ νῆα θοὴν ἐρίφους τε καὶ ἄρνας
 σηκῶν ἐξελάσαντας ἐπιπλεῦν ἀλμυρὸν ὕδωρ·
 ἀλλ' ἐγὼ οὐ πιθόμην, η τ' ἀν πολὺ κέρδιον ἦεν,
 ὅφρ' αὐτόν τε ἴδοιμι, καὶ εἴ μοι ξείνια δοίη.
 οὐδὲ ἄρ' ἐμελλ' ἔταροισι φανεὶς ἐρατεινὸς ἐσεσθαι. 230
 ἐνθα δὲ πῦρ κήαντες ἐθύσαμεν ἡδὲ καὶ αὐτοὶ
 τυρῶν αἰνύμενοι φάγομεν, μένομέν τέ μιν ἐνδον
 ἥμενοι, εἰος ἐπῆλθε νέμων· φέρε δὲ ὅμβριμον ἄχθος
 ὑλης ἀζαλέης, ἵνα οἱ ποτιδόρπιον εἴη.
 ἐντοσθεν δὲ ἄντροιο βαλὰν ὄρυμαγδὸν ἔθηκεν· 235
 ἥμενις δὲ δείσαντες ἀπεσσύμεθ' ἐς μυχὸν ἄντρου.
 αὐτὰρ ὅ γ' εἰς εὔρὺ σπέος ἥλασε πίονα μῆλα,
 πάντα μάλ' ὅσσ' ἥμελγε, τὰ δὲ ἄρσενα λεῦπε θύρηφιν,
 ἄρνειούς τε τράγους τε, βαθείης ἔκτοθεν αὐλῆς.
 αὐτὰρ ἔπειτ' ἐπέθηκε θυρέον μέγαν ὑψόσ' ἀείρας, 240
 ὅμβριμον· οὐκ ἀν τόν γε δύω καὶ εἴκοσ' ἄμαξα
 ἐσθλαὶ τετράκυκλοι ἀπ' οὐδεος ὀχλίσσειαι·
 τόσσην ἥλιβατον πέτρην ἐπέθηκε θύρησιν.
 ἔζόμενος δὲ ἥμελγεν ὅις καὶ μηκάδας αἶγας,
 πάντα κατὰ μοῖραν, καὶ ὑπ' ἐμβρυον ἥκεν ἔκάστη. 245
 αὐτίκα δὲ ἥμισυ μὲν θρέψας λευκοῖο γάλακτος
 πλεκτοῖς ἐν ταλάροισιν ἀμησάμενος κατέθηκεν,

ἡμισυ δ' αὐτὸν ἔστησεν ἐν ἄγγεσιν, ὅφρα οἱ εἴη
πίνειν αἰνυμένῳ καὶ οἱ ποτιδόρπιον εἴη.

αὐτὰρ ἐπεὶ δὴ σπεῦσε πονησάμενος τὰ ἀεργα, 250
καὶ τότε πῦρ ἀνέκαιε καὶ εἰσιδεν, εἴρετο δὲ ήμέας·

ὦ ξεῖνοι, τίνες ἔστε; πόθεν πλεῖθ' ὑγρὰ κέλευθα;
ἢ τι κατὰ πρῆξιν, ἢ μαψιδίως ἀλάλησθε
οἵα τε ληιστῆρες ὑπεὶρ ἄλα, τοί τ' ἀλόωνται
ψυχὰς παρθέμενοι, κακὸν ἀλλοδαποῖσι φέροντες; 255

ὤστε ἔφαθ', ήμιν δὲ αὗτε κατεκλάσθη φίλον ἦτορ
δεισάντων φθόγγου τε βαρὺν αὐτόν τε πέλωρον.
ἄλλὰ καὶ ὡς μιν ἔπεσσιν ἀμειβόμενος προσέειπον·

ήμεῖς τοι Τροίηθεν ἀποπλαγχθέντες Ἀχαιοὶ²⁶⁰
παντοίοις ἀνέμοισιν ὑπὲρ μέγα λαῖτμα θαλάσσης,
οἴκαδε ιέμενοι, ἄλλην ὁδόν, ἄλλα κέλευθα
ἥλθομεν· οὕτω που Ζεὺς ἥθελε μητίσασθαι.

λαοὶ δὲ Ἀτρεΐδεω Ἀγαμέμνονος εὐχόμεθ' εἶναι,
τοῦ δὴ νῦν γε μέγιστον ὑπουράνιον κλέος ἔστι·
τόσσην γὰρ διέπερσε πόλιν καὶ ἀπώλεσε λαοὺς 265
πολλούς· ήμεῖς δὲ αὗτε κιχανόμενοι τὰ σὰ γοῦνα
ἰκόμεθ', εἴ τι πόροις ξεινήιον ἡὲ καὶ ἄλλως
δοίης δωτίνην, ἣ τε ξείνων θέμις ἔστιν.

ἄλλ' αἰδεῖο φέριστε θεούς· ίκέται δέ τοι εἰμεν.

Ζεὺς δὲ ἐπιτιμήτωρ ίκετάων τε ξείνων τε 270
ξείνιος, δος ξείνοισιν ἀμ' αἰδοίοισιν ὀπηδεῖ.

ὂς ἐφάμην, δος δέ μ' αὐτίκ' ἀμειβετο νηλέι θυμῷ
νήπιός εἰσ ὡς ξεῖν', ἢ τηλόθεν εἰλήλουθας,
ὅς με θεοὺς κέλεαι ἢ δειδίμεν ἢ ἀλέασθαι·
οὐ γὰρ Κύκλωπες Διὸς αἰγιόχου ἀλέγουσιν 275

οὐδὲ θεῶν μακάρων, ἐπεὶ δὲ πολὺ φέρτεροί εἰμεν.
οὐδ' ἀν ἔγὼ Διὸς ἔχθος ἀλευάμενος πεφιδοίμην
οὔτε σεῦ οὔθ' ἑτάρων, εἰ μὴ θυμός με κελεύοι.
ἀλλά μοι εἴφ' ὅπη ἔσχες ἵων εὐεργέα νῆα,
ἢ που ἐπ' ἔσχατῆς, δὲ καὶ σχεδόν, ὅφρα δαείω. 280

ὡς φάτο πειράζων, ἐμὲ δὲ οὐ λάθεν εἰδότα πολλά,
ἀλλά μιν ἄψορρον προσέφην δολίοις ἐπέεσσι·

νέα μέν μοι κατέαξε Ποσειδάων ἐνοσίχθων
πρὸς πέτρησι βαλὰν ὑμῆς ἐπὶ πείρασι γαίης,
ἄκρῃ προσπελάσας· ἀνεμος δὲ ἐκ πόντου ἔνεικεν· 285
αὐτὰρ ἔγὼ σὺν τοῖσδε ὑπέκφυγον αἰπὺν ὅλεθρον.

ὡς ἐφάμην, δὲ δέ μ' οὐδὲν ἀμείβετο νηλέι θυμῷ,
ἀλλ' ὁ γ' ἀναιξας ἑτάροις ἐπὶ χεῖρας ἵαλλε,
σὺν δὲ δύῳ μάρψας ὡς τε σκύλακας ποτὶ γαίῃ
κόπτει· ἐκ δὲ ἐγκέφαλος χαμάδις ρέε, δεῦε δὲ γαῖαν. 290
τοὺς δὲ διὰ μελεῖστὶ ταμὰν ὄπλισσατο δόρπον·
ἥσθιε δὲ ὡς τε λέων ὀρεσίτροφος, οὐδὲ ἀπέλειπεν,
ἔγκατα τε σάρκας τε καὶ ὀστέα μυελόεντα.

ήμεῖς δὲ κλαίοντες ἀνεσχέθομεν Διὺ χεῖρας,
σχέτλια ἔργ' ὀρόωντες· ἀμηχανίη δὲ ἔχε θυμόν. 295
αὐτὰρ ἐπεὶ Κύκλωψ μεγάλην ἐμπλήσατο νηδὺν
ἀνδρόμεα κρέας ἔδων καὶ ἐπ' ἄκρητον γάλα πίνων,
κεῖται ἔντοσθ' ἄντροιο τανυστάμενος διὰ μήλων.
τὸν μὲν ἔγὼ βούλευσα κατὰ μεγαλήτορα θυμὸν
ἀσσον ἵων, ξίφος ὁξὺ ἐρυσσάμενος παρὰ μηροῦ,
οὐτάμεναι πρὸς στήθος, ὅθι φρένες ἥπαρ ἔχουσι,
χείρ' ἐπιμασσάμενος· ἔτερος δέ με θυμὸς ἔρυκεν.
αὐτοῦ γάρ κε καὶ ἄμμες ἀπωλόμεθ' αἰπὺν ὅλεθρον· 300

Δουλίχιόν τε Σάμη τε καὶ ὑλήεσσα Ζάκυνθος.

αὐτὴ δὲ χθαμαλὴ πανυπερτάτη εἰν ἀλὶ κεῖται
πρὸς ζόφον, αἱ δέ τ’ ἄνευθε πρὸς ἡῶ τ’ ἡέλιον τε,
τρηχεῖν, ἀλλ’ ὑγαθὴ κουροτρόφος· οὗ τοι ἐγώ γε
ἥς γαίης δύναμαι γλυκερώτερον ἄλλο ἴδεσθαι.

ἡ μέν μ’ αὐτόθ’ ἔρυκε Καλυψώ, δῆα θεάων,
[ἐν σπέσσι γλαφυροῖσι, λιλαιομένῃ πόσιν εἶναι.]

ὡς δ’ αὐτῶς Κίρκη κατερήτυεν ἐν μεγάροισιν,
Αἰαίη δολόεσσα, λιλαιομένῃ πόσιν εἶναι·

ἀλλ’ ἐμὸν οὐ ποτε θυμὸν ἐνὶ στήθεσσιν ἔπειθο.

ὡς οὐδὲν γλύκιον ἥς πατρίδος οὐδὲ τοκήων
γίγνεται, εἴ περ καί τις ἀπόπροθι πίονα οἴκου
γαίη ἐν ἀλλοδαπῇ ναίει ἀπάνευθε τοκήων.

εὶ δ’ ἄγε τοι καὶ νόστον ἐμὸν πολυκηδὲν ἐνίσπω,
ὅν μοι Ζεὺς ἐφέηκεν ἀπὸ Τροίηθεν ἰόντι.

’Ιλιόθεν με φέρων ἄνεμος Κικόνεσσι πέλασσεν,
’Ισμάρφ· ἔνθα δ’ ἐγὼ πόλιν ἔπραθον, ὥλεσα δ’ αὐτούς· 40
ἐκ πόλιος δ’ ἀλόχους καὶ κτήματα πολλὰ λαβόντες
δασσάμεθ’, ως μή τίς μοι ἀτεμβόμενος κίοι ἵσης.
ἔνθ’ ἡ τοι μὲν ἐγὼ διερῷ ποδὶ φευγέμεν ήμέας
ἡνώγεα, τοὶ δὲ μέγα νήπιοι οὐκ ἐπίθουτο.

ἔνθα δὲ πολλὸν μὲν μέθυ πίνετο, πολλὰ δὲ μῆλα
ἔσφαζον παρὰ θῦνα καὶ εἰλίποδας ἔλικας βοῦς.

τόφρα δ’ ἄρ’ οἰχόμενοι Κίκονες Κικόνεσσι γεγώνευν,
οἵ σφιν γείτονες ἥσαν ἄμα πλέονες καὶ ἀρείους
ἥπειρον ναίοντες, ἐπιστάμενοι μὲν ἀφ’ ἵππων
ἀνδράσι μάρνασθαι καὶ δθι χρὴ πεξὸν ἐόντα·
ἥλθον ἔπειθ’, ὅσα φύλλα καὶ ἄνθεα γίγνεται ὥρη,

25

30

35

45

50

ηέριοι· τότε δή ρά κακὴ Διὸς αἰσα παρέστη
ἡμῖν αἰνομόροισιν, ἵν' ἄλγεα πολλὰ πάθοιμεν.
στησάμενοι δὲ ἐμάχοντο μάχην παρὰ νησὶ θοῆσιν,
βάλλον δ' ἄλληλους χαλκήρεσιν ἐγχείησιν. 55

ὅφρα μὲν ἡώς ἦν καὶ ἀέξετο ἱερὸν ἥμαρ,
τόφρα δ' ἀλεξόμενοι μένομεν πλέονάς περ ἔόντας·
ἥμος δὲ ἡέλιος μετενίσσετο βουλυτὸν δέ,
καὶ τότε δὴ Κίκονες κλῖναν δαμάσαντες Ἀχαιούς.

Ἐξ δ' ἀφ' ἑκάστης νηὸς ἐυκνήμιδες ἑταῖροι 60
ῶλονθ· οἱ δὲ ἄλλοι φύγομεν θάνατόν τε μόρον τε.

ἔνθεν δὲ προτέρω πλέομεν ἀκαχήμενοι ἥτορ,
ἄσμενοι ἐκ θανάτοιο, φίλους ὀλέσαντες ἑταίρους.
οὐδὲ ἄρα μοι προτέρω νῆες κίον ἀμφιέλισσαι,
πρίν τινα τῶν δειλῶν ἐτάρων τρὶς ἔκαστον ἀῦσαι, 65
οὐ θάνον ἐν πεδίῳ Κικόνων ὑπὸ δηωθέντες.

νησὶ δὲ ἐπώρος ἄνεμον Βορέην νεφεληγερέτα Ζεὺς
λαίλαπι θεσπεσίῃ, σὺν δὲ νεφέεσσι κάλυψε
γαῖαν ὅμοῦ καὶ πόντον· ὁρώρει δὲ οὐρανόθεν νύξ.
αἱ μὲν ἔπειτ' ἐφέροντ' ἐπικάρσιαι, ἴστία δέ σφι 70
τριχθά τε καὶ τετραχθὰ διέσχισεν ἵσ ἀνεμοιο.

καὶ τὰ μὲν ἐσ νῆας κάθεμεν, δείσαντες ὄλεθρον,
αὐτὰς δὲ ἐσσυμένως προερέσσαμεν ἤπειρον δέ.

ἔνθα δύω νύκτας δύο τέ ἡματα συνεχὲς αἰεὶ¹
κείμεθ' ὅμοῦ καμάτῳ τε καὶ ἄλγεσι θυμὸν ἔδοντες. 75
ἄλλ' ὅτε δὴ τρίτον ἥμαρ ἐνπλόκαμος τέλεσ' ἡώς,
ἴστοὺς στησάμενοι ἀνά θ' ἴστία λεύκ' ἐρύσαντες
ἡμεθα· τὰς δὲ ἄνεμος τε κυβερνῆται τέ θυνον.
καὶ νύ κεν ἀσκηθῆς ἰκόμην ἐσ πατρίδα γαῖαν,

ἀλλά με κῦμα ρόος τε περιγνάμπτοντα Μάλειαν
καὶ βορέης ἀπέωσε, παρέπλαγξεν δὲ Κυθήρων.

80

ἔνθεν δ' ἐννῆμαρ φερόμην ὄλοοῖς ἀνέμοισι
πόντον ἐπ' ἵχθυόντα· ἀτὰρ δεκάτῃ ἐπέβημεν
γαίης Λωτοφάγων, οἵ τ' ἄνθινον εἶδαρ ἔδουσιν.
ἔνθα δ' ἐπ' ἡπείρου βῆμεν καὶ ἀφυσσάμεθ' ὕδωρ,
αἰψα δὲ δεῖπνου ἔλοντο θοῆς παρὰ νησὶν ἔταιροι.
αὐτὰρ ἐπεὶ σῖτοιό τε πασσάμεθ' ἥδε ποτῆτος,
δὴ τότ' ἐγὼν ἑτάρους προτείνω πεύθεσθαι ίόντας,
οἵ τινες ἀνέρες εἰεν ἐπὶ χθονὶ σῖτον ἔδουτες,
ἄνδρε δύω κρίνας, τρίτατον κήρυχ' ἄμ' ὅπασσας.

90

οἱ δ' αἰψ' οἰχόμενοι μίγεν ἀνδράσι Λωτοφάγοισιν
οὐδ' ἄρα Λωτοφάγοις μήδονθ' ἑτάροισιν ὄλεθρον
ἥμετέροις, ἀλλά σφι δόσαν λωτοῖο πάσασθαι.

τῶν δ' ὅς τις λωτοῖο φάγοις μελιηδέα καρπόν,
οὐκέτ' ἀπαγγεῖλαι πάλιν ἥθελεν οὐδὲ νέεσθαι,
ἀλλ' αὐτοῦ βούλοντο μετ' ἀνδράσι Λωτοφάγοισι
λωτὸν ἐρεπτόμενοι μενέμεν νόστου τε λαθέσθαι.

95

τοὺς μὲν ἐγὼν ἐπὶ νῆσος ἄγον κλαιόντας ἀνάγκη,
νησὶ δ' ἐνὶ γλαφυρῇσιν ὑπὸ ζυγὰ δῆσα ἐρύσσας.

αὐτὰρ τοὺς ἄλλους κελόμην ἐρίηρας ἔταιρους
σπερχομένους νηῶν ἐπιβαινέμεν ὀκειάων,
μή πώς τις λωτοῖο φαγὼν νόστοιο λάθηται.
οἱ δ' αἰψ' εἴσβαινον καὶ ἐπὶ κληῖσι καθίζου.

100

ἔξῆς δ' ἔζόμενοι πολιὴν ἄλα τύπτον ἐρετμοῖς.

ἔνθεν δὲ προτέρω πλέομεν ἀκαχήμενοι ἦτορ.
Κυκλώπων δ' ἐσ γαῖαν ὑπερφιάλων ἀθεμίστων
ἴκόμεθ', οἵ ῥα θεοῖσι πεποιθότες ἀθανάτοισιν

105

οὔτε φυτεύουσιν χερσὶν φυτὸν οὔτ' ἀρόωσιν,
ἀλλὰ τά γ' ἄσπαρτα καὶ ἀνήροτα πάντα φύονται,
πυροὶ καὶ κριθαὶ ἡδ' ἄμπελοι, αἴ τε φέρουσιν
οἶνον ἐριστάφυλον, καὶ σφιν Διὸς ὅμβρος ἀέξει.
τοῖσιν δ' οὔτ' ἀγοραὶ βουληφόροι οὔτε θέμιστες,
ἀλλ' οἵ γ' ὑψηλῶν ὄρέων ναίουσι κάρηνα
ἐν σπέσσι γλαφυροῖσι, θεμιστεύει δὲ ἔκαστος
παιδῶν ἡδ' ἀλόχων, οὐδὲ ἀλλήλων ἀλέγουσι. 115

νῆσος ἔπειτα λάχεια παρὲκ λιμένος τετάνυσται
γαίης Κυκλώπων, οὔτε σχεδὸν οὔτ' ἀποτηλοῦ,
ὑλήεσσ'. ἐν δ' αἰγεὶς ἀπειρέσιαι γεγάασιν
ἄγριαι· οὐ μὲν γὰρ πάτος ἀνθρώπων ἀπερύκει,
οὐδέ μιν εἰσοιχνεῦσι κυνηγέται, οἴ τε καθ' ὕλην
ἄλγεα πάσχουσιν κορυφὰς ὄρέων ἐφέποντες. 120

οὔτ' ἄρα ποίμνησιν καταΐσχεται οὔτ' ἀρότοισιν,
ἀλλ' ἡ γ' ἄσπαρτος καὶ ἀνήροτος ἥματα πάντα
ἀνδρῶν χηρεύει, βόσκει δέ τε μηκάδας αἰγας.
οὐ γὰρ Κυκλώπεσσι νέες πάρα μιλτοπάρηοι,
οὐδὲ ἄνδρες νηῶν ἔντε κέκτονες, οἵ κε κάμοιεν
νῆσας ἐνσελμούς, αἴ κεν τελεοιεν ἔκαστα
ἄστε' ἐπ' ἀνθρώπων ἴκνεύμεναι, οἵα τε πολλὰ
ἄνδρες ἐπ' ἀλλήλους νηυσὶν περόωσι θάλασσαν·
οἵ κέ σφιν καὶ νῆσον ἐνκτιμένην ἐκάρμοντο. 125

οὐ μὲν γάρ τι κακή γε, φέροι δέ κεν ὥρια πάντα·
ἐν μὲν γὰρ λειμῶνες ἀλὸς πολιοῖο παρ' ὅχθας
ὑδρηλοὶ μαλακοί· μάλα κ' ἄφθιτοι ἄμπελοι εἰεν.
ἐν δ' ἄροσις λείη· μάλα κεν βαθὺ λήιον αἰεὶ^{εἰς} ὥρας ἀμῷεν, ἐπεὶ μάλα πᾶρ ὑπ' οὖδας. 130

ἐν δὲ λιμὴν εὔορμος, ἵν' οὐ χρεὸς πείσματός ἔστιν,
οὐτ' εὐνὰς βαλέειν οὔτε πρυμνήσι' ἀνάψαι,
ἀλλ' ἐπικέλσαντας μεῖναι χρόνον, εἰς δὲ κε ναυτέων
θυμὸς ἐποτρύνῃ καὶ ἐπιπνεύσωσιν ἀῆται.

αὐτὰρ ἐπὶ κρατὸς λιμένος ρέει ἀγλαὸν ὕδωρ,
κρήνη ὑπὸ σπείους· περὶ δὲ αἴγειροι πεφύασιν.

ἔνθα κατεπλέομεν, καὶ τις θεὸς ἡγεμόνευε
νύκτα δι' ὄρφναίην, οὐδὲ προύφαίνετ' ἴδεσθαι·
ἀηρ γὰρ περὶ νησὶ βαθεῖ τὴν, οὐδὲ σελήνη
οὐρανόθεν προῦφαινε, κατείχετο δὲ νεφέεσσιν.

ἔνθ' οὐ τις τὴν νῆσον ἐσέδρακεν ὄφθαλμοῖσιν·
οὐδὲ οὖν κύματα μακρὰ κυλινδόμενα προτὶ χέρσον
εἰσίδομεν, πρὸν νῆσος ἐνσσέλμους ἐπικέλσαι.

κελσάσησι δὲ νησὶ καθείλομεν ἰστία πάντα,
ἐκ δὲ καὶ αὐτοὶ βῆμεν ἐπὶ ρηγμῶνι θαλάσσης.
ἔνθα δὲ ἀποβρίξαντες ἐμείναμεν ἡῶ δῖαν.

ἡμος δὲ ἡριγένεια φάνη ρόδοδάκτυλος ἡώς,
νῆσον θαυμάζοντες ἐδινεόμεσθα κατ' αὐτήν.
ῳρσαν δὲ νύμφαι, κοῦραι Διὸς αἰγιόχοιο,
αἰγᾶς ὄρεσκώους, ἵνα δειπνήσειαν ἑταῖροι.

αὐτίκα καμπύλα τόξα καὶ αἰγανέας δολιχαύλους
εἰλόμεθ' ἐκ νηῶν, διὰ δὲ τρίχα κοσμηθέντες
βάλλομεν· αἰψα δὲ ἔδωκε θεὸς μενοεικέα θήρην.

νῆσος μέν μοι ἔποντο δυώδεκα, ἐσ δὲ ἐκάστην
ἐννέα λάγχανον αἰγες· ἐμοὶ δὲ δέκ' ἔξελον οἴω.
ῶς τότε μὲν πρόπταν ἡμαρ ἐσ ἡέλιον καταδύντα
ἡμεθα δαινύμενοι κρέατ' ἄσπετα καὶ μέθυ ἡδύ.
οὐ γάρ πω νηῶν ἐξέφθιτο οἶνος ἐρυθρός,

140

145

150

155

160

ἀλλ' ἐνέην· πολλὸν γὰρ ἐν ἀμφιφορεῦσιν ἔκαστοι
ἡφύσαμεν Κικόνων ἵερὸν πτολίεθρον ἐλόντες.

165

Κυκλώπων δ' ἐσ γαιὰν ἐλεύσσομεν ἐγγὺς ἐόντων,
καπνόν τ' αὐτῶν τε φθογγὴν ὄίων τε καὶ αὐγῶν.

ἡμος δ' ἡέλιος κατέδυ καὶ ἐπὶ κνέφας ἥλθε,
δὴ τότε κοιμήθημεν ἐπὶ ρῆγμῖνι θαλάσσης.

ἡμος δ' ἡριγένεια φάνη ρόδοδάκτυλος ἡώς,
καὶ τότ' ἐγὼν ἀγορὴν θέμενος μετὰ πᾶσιν ἔειπον.

170

ἄλλοι μὲν νῦν μίμνετ', ἐμοὶ ἐρίηρες ἔταιροι·
αὐτὰρ ἐγὼ σὺν νηλί τ' ἐμῇ καὶ ἐμοῖς ἔταροισιν
ἐλθὼν τῶνδ' ἀνδρῶν πειρήσομαι, οἴ τινές εἰσιν,
ἢ ρ' οἴ γ' ὑβρισταί τε καὶ ἄγριοι οὐδὲ δίκαιοι,
ἢ φιλόξεινοι καὶ σφιν νόος ἐστὶ θεουδής.

175

ὡς εἰπὼν ἀνὰ νηὸς ἔβην, ἐκέλευσα δ' ἔταιρους
αὐτούς τ' ἀμβαινειν ἀνά τε πρυμνήσια λῦσαι.

οἱ δ' αἰψ' εἰσβαινον καὶ ἐπὶ κληῆσι καθίζον,
ἔξῆς δ' ἐξόμενοι πολιῆν ἄλλα τύπτον ἐρετμοῖς.

180

ἀλλ' ὅτε δὴ τὸν χῶρον ἀφικόμεθ' ἐγγὺς ἐόντα,
ἔνθα δ' ἐπ' ἐσχατιῇ σπέος εἴδομεν, ἄγχι θαλάσσης,
ὑψηλόν, δάφνησι κατηρεφέσ· ἔνθα δὲ πολλὰ
μῆλ', ὅιές τε καὶ αἶγες ἴαύεσκον· περὶ δ' αὐλὴ
ὑψηλὴ δέδμητο κατωρυχέεσσι λίθοισι

185

μακρῆσίν τε πίτυσσιν ἵδε δρυσὶν ὑψικόμοισιν.

ἔνθα δ' ἀνὴρ ἐνίανε πελώριος, ὃς ρά τε μῆλα
οῖος ποιμαίνεσκεν ἀποπροθεν· οὐδὲ μετ' ἄλλους
πωλεῖτ', ἀλλ' ἀπάνευθεν ἐὼν ἀθεμίστια ἥδη.

καὶ γὰρ θαῦμα τέτυκτο πελόριον, οὐδὲ ἐώκει
ἀνδρί γε σιτοφάγῳ, ἀλλὰ ρίῳ ὑλήεντι

190

ὑψηλῶν ὄρέων, δὲ τε φαίνεται οἷον ἀπ' ἄλλων.

δὴ τότε τοὺς ἄλλους κελόμην ἐρίηρας ἔταιρους
αὐτοῦ πὰρ νηὶ τε μένειν καὶ νῆα ἔρυσθαι·
αὐτάρ ἐγὼ κρίνας ἑτάρων δυοκαίδεκ' ἀρίστους
βῆν· ἀτὰρ αἴγεον ἀσκὸν ἔχον μέλανος οἶνοιο,
ἡδέος, ὃν μοι ἔδωκε Μάρων, Εὐάνθεος υἱός,
ἱρεὺς Ἀπόλλωνος, ὃς Ἰσμαρον ἀμφιβεβήκει,
οὕνεκά μιν σὺν παιδὶ περισχόμεθ' ἡδὲ γυναικὶ²⁰⁰
ἄζόμενοι· φέκει γὰρ ἐν ἄλσεῖ δευδρήεντι

Φοίβου Ἀπόλλωνος· δὲ μοι πόρεν ἀγλαὰ δῶρα·
χρυσοῦ μέν μοι δῶκ' εὐεργέος ἑπτὰ τάλαντα,
δῶκε δέ μοι κρητῆρα πανάργυρον, αὐτὰρ ἔπειτα
οἰνον ἐν ἀμφιφορεῦσι δυώδεκα πᾶσιν ἀφύσσας
ἡδὺν ἀκηράσιον, θεῖον ποτόν· οὐδέ τις αὐτὸν
ἥειδει δμώων οὐδ' ἀμφιπόλων ἐνὶ οἴκῳ,
ἀλλ' αὐτός τ' ἄλοχός τε φίλη ταμίη τε μῖνος οἴη.

τὸν δ' ὅτε πίνοιεν μελιηδέα οἰνον ἔρυθρόν,
ἐν δέπας ἐμπλήσας ὕδατος ἀνὰ εἴκοσι μέτρα
χεῦ, ὁδμὴ δὲ ἡδεῖα ἀπὸ κρητῆρος ὁδώδει,
θεσπεσίη· τότ' ἀν οὐ τοι ἀποσχέσθαι φίλον ἦεν.
τοῦ φέρον ἐμπλήσας ἀσκὸν μέγαν, ἐν δὲ καὶ ἥια
κωρύκῳ· αὐτίκα γάρ μοι ὀίσατο θυμὸς ἀγήνωρ
ἄνδρ' ἐπελεύσεσθαι μεγάλην ἐπιειμένον ἀλκήν,
ἄγριον, οὔτε δίκας εὐ εἰδότα οὔτε θέμιστας.

καρπαλίμως δὲ εἰς ἄντρον ἀφικόμεθ', οὐδέ μιν ἔνδον
εὔρομεν, ἀλλ' ἐνόμενε νομὸν κάτα πίονα μῆλα.
ἐλθόντες δὲ εἰς ἄντρον ἐθηέύμεσθα ἔκαστα·
ταρσοὶ μὲν τυρῶν βρῖθον, στείνοντο δὲ σηκοὶ

195

200

205

210

215

ἀρνῶν ἡδ' ἐρίφων· διακεκριμέναι δὲ ἔκασται 220

ἔρχατο, χωρὶς μὲν πρόγονοι, χωρὶς δὲ μέτασσαι,
χωρὶς δ' αὐθ' ἔρσαι· ναῖον δ' ὄρῳ ἄγγεα πάντα,
γαυλοί τε σκαφίδες τε, τετυγμένα, τοῖς ἐνάμελγεν.

ἴνθ' ἐμὲ μὲν πρώτισθ' ἔταροι λίσσουντ' ἐπέεσσι
τυρῶν αἰνυμένους ἴέναι πάλιν, αὐτὰρ ἔπειτα 225

καρπαλίμως ἐπὶ νῆα θοὴν ἐρίφους τε καὶ ἄρνας
σηκῶν ἐξελάσαντας ἐπιπλεῦν ἀλμυρὸν ὕδωρ·

ἀλλ' ἐγὼ οὐ πιθόμην, η τ' ἀν πολὺ κέρδιον ἦεν,
ὅφρ' αὐτόν τε ἰδοιμι, καὶ εἴ μοι ξείνια δοίη.

οὐδ' ἄρ' ἐμελλ' ἔταροισι φανεὶς ἐρατειὸς ἔσεσθαι. 230

ἴνθα δὲ πῦρ κήαντες ἐθύσαμεν ἡδὲ καὶ αὐτοὶ¹
τυρῶν αἰνύμενοι φάγομεν, μένομέν τέ μιν ἔνδον
ἥμενοι, εἴος ἐπῆλθε νέμων· φέρε δ' ὅμβριμον ἄχθος
ὑλης ἀξαλέης, ἵνα οἱ ποτιδόρπιον εἴη.

ἴντοσθεν δ' ἄντροι βαλὼν ὄρυμαγδὸν ἔθηκεν· 235

ἥμεν δὲ δείσαντες ἀπεσσύμεθ' ἐς μυχὸν ἄντρου.

αὐτὰρ δ' γ' εἰς εὔρὺ σπέος ἥλασε πίονα μῆλα,
πάντα μάλ' ὅσσ' ἥμελγε, τὰ δὲ ἄρσενα λεῖπε θύρηφιν,
ἀρνειούς τε τράγους τε, βαθείης ἔκτοθεν αὐλῆς.

αὐτὰρ ἔπειτ' ἐπέθηκε θυρέον μέγαν ὑψόσ' ἀείρας, 240

ὅμβριμον· οὐκ ἀν τόν γε δύω καὶ εἴκοσ' ἄμαξαι
ἐσθλαὶ τετράκυκλοι ἀπ' οὐδεος ὀχλίσσειαν·

τόσσην ἥλιβατον πέτρην ἐπέθηκε θύρησιν.

έξόμενος δ' ἥμελγεν ὅις καὶ μηκάδας αἶγας, 245

πάντα κατὰ μοῖραν, καὶ ὑπ' ἐμβρυον ἥκεν ἐκάστη.

αὐτίκα δ' ἥμισυ μὲν θρέψας λευκοῖο γάλακτος
πλεκτοῖς ἐν ταλάροισιν ἀμησάμενος κατέθηκεν,

ἥμισυ δ' αὐτ' ἔστησεν ἐν ἄγγεσιν, ὅφρα οἱ εἴη
πίνειν αἰνυμένῳ καὶ οἱ ποτιδόρπιον εἴη.

αὐτὰρ ἐπεὶ δὴ σπεῦσε πονησάμενος τὰ ἀ ἔργα,
καὶ τότε πῦρ ἀνέκαιε καὶ εἴσιδεν, εἴρετο δ' ἡμέας·

ὦ ξεῖνοι, τίνες ἔστε; πόθεν πλεῖθ' ὑγρὰ κέλευθα;
ἢ τι κατὰ πρῆξιν, ἢ μαψιδίως ἀλάλησθε
οἵα τε ληιστῆρες ὑπεὶρ ἄλα, τοί τ' ἀλόωνται
ψυχὰς παρθέμενοι, κακὸν ἀλλοδαποῖσι φέροντες;

ὡς ἔφαθ', ἡμῖν δ' αὐτε κατεκλάσθη φίλον ἥτορ
δεισάντων φθόγγον τε βαρὺν αὐτόν τε πέλωρον.
ἄλλὰ καὶ ὡς μιν ἔπεσσιν ἀμειβόμενος προσέειπον·

ἡμεῖς τοι Τροίηθεν ἀποπλαγχθέντες Ἀχαιοὶ²⁶⁰
παντοίοις ἀνέμοισιν ὑπὲρ μέγα λαῖτμα θαλάσσης,
οἴκαδε ἰέμενοι, ἄλλην ὁδόν, ἄλλα κέλευθα
ἥλθομεν· οὕτω που Ζεὺς ἦθελε μητίσασθαι.

λαοὶ δ' Ἀτρεΐδεω Ἀγαμέμνονος εὐχόμεθ' εἶναι,
τοῦ δὴ νῦν γε μέγιστον ὑπουράνιον κλέος ἔστι·
τόσσην γὰρ διέπερσε πόλιν καὶ ἀπώλεσε λαοὺς
πολλούς· ἡμεῖς δ' αὐτε κιχανόμενοι τὰ σὰ γοῦνα
ἰκόμεθ', εἴ τι πόροις ξεινήιον ἦε καὶ ἄλλως
δοίης δωτίνην, ἢ τε ξείνων θέμις ἔστιν.

ἀλλ' αἰδεῖο φέριστε θεούς· ἵκέται δέ τοί εἴμεν.

Ζεὺς δ' ἐπιτιμήτωρ ἵκετάων τε ξείνων τε
ξείνιος, ὃς ξείνοισιν ἄμ' αἰδοίοισιν ὀπηδεῖ.

ὡς ἐφάμην, δ' δέ μ' αὐτίκ' ἀμείβετο νηλέι θυμῷ
νήπιός εἰς ὡς ξεῖν', ἢ τηλόθεν εἰλήλουθας,
ὅς με θεοὺς κέλεαι ἢ δειδίμεν ἢ ἀλέασθαι·
οὐ γὰρ Κύκλωπες Διὸς αἰγιόχου ἀλέγουσιν

250

255

260

265

270

275

οὐδὲ θεῶν μακάρων, ἐπεὶ δὲ πολὺ φέρτεροί εἰμεν.
οὐδ' ἀν ἐγὼ Διὸς ἔχθος ἀλευάμενος πεφιδοίμην
οὕτε σεῦ οὔθ' ἐτάρων, εἰ μὴ θυμός με κελεύοι.
ἀλλά μοι εἴφ' ὅπη ἔσχες ἵων εὐεργέα νῆα,
ἢ που ἐπ' ἔσχατιῆς, δὲ καὶ σχεδόν, ὅφρα δαείω. 280

ὡς φάτο πειράζων, ἐμὲ δὲ οὐ λάθεν εἰδότα πολλά,
ἀλλά μιν ἄψορόν προσέφην δολίοις ἐπέεσσι·

νέα μέν μοι κατέαξε Ποσειδάων ἐνοσίχθων
πρὸς πέτρῃσι βαλὰν ύμῆς ἐπὶ πείρασι γαίης,
ἄκρῃ προσπελάσας· ἄνεμος δὲ ἐκ πόντου ἔνεικεν· 285
αὐτὰρ ἐγὼ σὺν τοῖσδε ὑπέκφυγον αἰπὺν ὅλεθρον.

ὡς ἐφάμην, δὲ δέ μ' οὐδὲν ἀμείβετο νηλέι θυμῷ,
ἀλλ' ὃ γ' ἀνατέξας ἐτάροις ἐπὶ χεῖρας ἵαλλε,
σὺν δὲ δύῳ μάρψας ὡς τε σκύλακας ποτὶ γαῖῃ
κόπτει· ἐκ δὲ ἐγκέφαλος χαμάδις ρέει, δεῦνε δὲ γαῖαν. 290
τοὺς δὲ διὰ μελεῖστὶ ταμὰν ὄπλισσατο δόρπον·
ἥσθιε δὲ ὡς τε λέων ὀρεσίτροφος, οὐδὲ ἀπέλειπεν,
ἔγκατα τε σάρκας τε καὶ ὀστέα μυελόεντα.

ἡμεῖς δὲ κλαίοντες ἀνεσχέθομεν Διὸς χεῖρας,
σχέτλια ἔργ' ὁρόωντες· ἀμηχανίη δὲ ἔχει θυμόν. 295
αὐτὰρ ἐπεὶ Κύκλωψ μεγάλην ἐμπλήσατο νηδὺν
ἀνδρόμεα κρέας ἔδων καὶ ἐπ' ἄκρητον γάλα πίνων,
κεῖται ἔντοσθ' ἄντροιο τανυσσάμενος διὰ μήλων.

τὸν μὲν ἐγὼ βούλευσα κατὰ μεγαλήτορα θυμὸν
ἀσσον ἵων, ξίφος ὁξὺ ἐρυσσάμενος παρὰ μηροῦ,
οὐτάμεναι πρὸς στῆθος, δθι φρένες ἥπαρ ἔχουσι,
χείρ' ἐπιμασσάμενος· ἔτερος δέ με θυμὸς ἔρυκεν.
αὐτοῦ γάρ κε καὶ ἀμμες ἀπωλόμεθ' αἰπὺν ὅλεθρον· 300

οὐ γάρ κεν δυνάμεσθα θυράων ὑψηλάων
χερσὶν ἀπώσασθαι λίθον ὅμβριμον, δὲν προσέθηκεν. 305
ὡς τότε μὲν στενάχοντες ἐμείναμεν ἡῶ δῖαν.

ἡμος δ' ἡριγένεια φάνη ρόδοδάκτυλος ἡώς,
καὶ τότε πῦρ ἀνέκαιε καὶ ἥμελγε κλυτὸν μῆλα,
πάντα κατὰ μοῖραν, καὶ ὑπ' ἔμβρυον ἦκεν ἕκαστη·
αὐτὰρ ἐπεὶ δὴ σπεῦσε ποιησάμενος τὰ ἀ ἔργα, 310
σὺν δ' ὃ γε δὴ αὐτεῖ δύω μάρψας ὀπλίσσατο δεῖπνον.
δειπνήσας δ' ἄντρου ἐξήλασε πίονα μῆλα,
ῥηιδίως ἀφελῶν θυρεὸν μέγαν· αὐτὰρ ἐπειτα
ἀψ ἐπέθηχ', ως εἴ τε φαρέτρη πῶμ' ἐπιθείη.
πολλῇ δὲ ροίζῳ πρὸς ὄρος τρέπε πίονα μῆλα 315
Κύκλωψ· αὐτὰρ ἐγὼ λιπόμην κακὰ βυσσοδομεύων,
εἴ πως τισαίμην, δοίη δέ μοι εὐχος 'Αθήνη.
ἥδε δέ μοι κατὰ θυμὸν ἀρίστη φαίνετο βουλή.

Κύκλωπος γὰρ ἔκειτο μέγα ρόπαλον παρὰ σηκῷ,
χλωρὸν ἐλαῖνον· τὸ μὲν ἔκταμεν, ὅφρα φοροίη 320
αὐανθέν. τὸ μὲν ἄμμες ἐίσκομεν εἰσορόωντες
ὅσσον θ' ἴστὸν νηὸς ἐεικοσόροιο μελαίνης,
φορτίδος εὔρείης, ἢ τ' ἐκπεράᾳ μέγα λαῖτμα·
τόσσον ἔην μῆκος, τόσσον πάχος εἰσοράασθαι.
τοῦ μὲν ὅσον τ' ὄργυιαν ἐγὼν ἀπέκοψα παραστάς, 325
καὶ παρέθηχ' ἐτάροισιν, ἀποξύναι δὲ κέλευσα·
οἱ δ' ὄμαλὸν ποίησαν· ἐγὼ δ' ἐθύωσα παραστὰς
ἄκρον, ἄφαρ δὲ λαβὼν ἐπυράκτεον ἐν πυρὶ κηλέω.
καὶ τὸ μὲν εὖ κατέθηκα κατακρύψας ὑπὸ κόπρῳ,
ἢ ρά κατὰ σπείους κέχυτο μεγάλ' ἥλιθα πολλή. 330
αὐτὰρ τοὺς ἄλλους κλήρῳ πεπαλάσθαι ἄνωγον,

ὅς τις τολμήσειεν ἐμοὶ σὺν μοχλὸν ἀείρας
 τρῆψαι ἐν ὄφθαλμῷ, ὅτε τὸν γλυκὺς ὑπνος ἵκάνοι.
 οἵ δ' ἔλαχον, τοὺς ἄν κε καὶ ἥθελον αὐτὸς ἐλέσθαι,
 τέσσαρες, αὐτὰρ ἐγὼ πέμπτος μετὰ τοῖσιν ἐλέγμην. 335
 ἐσπέριος δ' ἦλθεν καλλίτριχα μῆλα νομεύων.
 αὐτίκα δ' εἰς εὔρὺ σπέος ἤλασε πίονα μῆλα,
 πάντα μάλ', οὐδέ τι λεῖπε βαθείης ἔκτοθεν αὐλῆς,
 ἢ τι ὁισάμενος, ἢ καὶ θεὸς ὡς ἐκέλευσεν.
 αὐτὴρ ἔπειτ' ἐπέθηκε θυρεὸν μέγαν ὑψόσ' ἀείρας. 340
 ἐζόμενος δ' ἤμελγεν ὅις καὶ μηκάδας αἴγας,
 πάντα κατὰ μοῖραν, καὶ ὑπ' ἔμβρυον ἦκεν ἐκάστη.
 αὐτὰρ ἔπει τὴν δὴ σπεῦσε πονησάμενος τὰ ἀείρα,
 σὺν δ' ὃ γε δὴ αὗτε δύω μάρψας ὀπλίσσατο δόρπον,
 καὶ τότ' ἐγὼ Κύκλωπα προσηύδων ἄγχι παραστάς, 345
 κισσύβιον μετὰ χερσὶν ἔχων μέλανος οἶνοιο.

Κύκλωψ, τῇ πίε οἶνον, ἔπει φάγες ἀνδρόμεα κρέα,
 ὅφρ' εἰδῆς οἰόν τι ποτὸν τόδε νηῦς ἐκεκεύθει
 ἥμετέρη· σοὶ δ' αὖ λοιβὴν φέρον, εἴ μ' ἐλεήσας
 οἴκαδε πέμψειας· σὺ δὲ μαίνεαι οὐκέτ' ἀνεκτῶς. 350
 σχέτλιε, πῶς κέν τίς σε καὶ ὕστερον ἄλλος ἵκοιτο
 ἀνθρώπων πολέων, ἔπει οὐ κατὰ μοῖραν ἔρεξας;

ὅς ἐφάμην, ὃ δ' ἔδεκτο καὶ ἔκπιεν· ἥσατο δ' αἰνῶς
 ἥδὺ ποτὸν πίνων, καί μ' ἥτεε δεύτερον αὗτις·

δόσ μοι ἔτι πρόφρων, καί μοι τεὸν οὖνομα εἰπὲ 355
 αὐτίκα νῦν, ἵνα τοι δῶ ξείνιον, φῶ κε σὺ χαίρῃς.
 καὶ γὰρ Κυκλώπεσσι φέρει ξείδωρος ἄρουρα
 οἶνον ἐριστάφυλον, καί σφιν Διὸς ὅμβρος ἀέξει·
 ἀλλὰ τόδ' ἀμβροσίης καὶ νέκταρός ἐστιν ἀπορώξ.

ώσ φάτ'. ἀτάρ οί αὐτις ἐγὼ πόρον αἴθοπα οἶνον. 360 -
 τρὶς μὲν ἔδωκα φέρων, τρὶς δ' ἔκπιεν ἀφραδίησιν.
 αὐτὰρ ἐπεὶ Κύκλωπα περὶ φρένας ἥλυθεν οἶνος,
 καὶ τότε δή μιν ἔπεσσι προσηύδων μειλιχίοισι·

Κύκλωψ, εἰρωτᾶς μ' ὅνομα κλυτόν; αὐτὰρ ἐγώ τοι
 ἔξερέω· σὺ δέ μοι δὸς ξείνιον, ὡς περ ὑπέστης. 365
 Οὖτις ἐμοί γ' ὅνομα· Οὖτιν δέ με κικλήσκουσι
 μήτηρ ἡδὲ πατὴρ ἡδ' ἄλλοι πάντες ἔταιροι.

ώσ ἐφάμην, δὲ δέ μ' αὐτίκ' ἀμείβετο νηλέι θυμῷ·
 Οὖτιν ἐγὼ πύματον ἔδομαι μετὰ οἵς ἔτάροισι,
 τοὺς δ' ἄλλους πρόσθεν· τὸ δέ τοι ξεινήιον ἔσται. 370

ἡ καὶ ἀνακλινθεὶς πέσεν ὕπτιος, αὐτὰρ ἔπειτα
 κεῖτ' ἀποδοχμώσας παχὺν αὐχένα, κὰδ δέ μιν ὕπνος
 ἥρει πανδαμάτωρ· φάρυγος δ' ἔξεσσυτο οἶνος
 ψωμοί τ' ἀνδρόμεοι· δὲ δ' ἐρεύγετο οἶνοβαρείων.
 καὶ τότ' ἐγὼ τὸν μοχλὸν ὑπὸ σποδοῦ ἥλασα πολλῆς, 375
 εἶως θερμαίνοιτο· ἔπεισσί τε πάντας ἔταιρους
 θάρσυνον, μή τίς μοι ὑποδείσας ἀναδύῃ.

ἄλλ' ὅτε δὴ τάχ' ὁ μοχλὸς ἐλάινος ἐν πυρὶ μέλλεν
 ἄψεσθαι, χλωρός περ ἐών, διεφαίνετο δ' αἰνῶς,
 καὶ τότ' ἐγὼν ἀσσον φέρον ἐκ πυρός, ἀμφὶ δ' ἔταιροι 380
 ἴσταντ'. αὐτὰρ θάρσος ἐνέπνευσεν μέγα δαίμων.
 οὐ μὲν μοχλὸν ἐλόντες ἐλάινον, ὀξὺν ἐπ' ἄκρῳ,
 ὀφθαλμῷ ἐνέρεισαν· ἐγὼ δ' ἐφύπερθεν ἀερθεὶς
 δίνεον, ως ὅτε τις τρυπῷ δόρυ νήιον ἀνήρ
 τρυπάνῳ, οὐ δέ τ' ἐνερθεν ὑποσσείουσιν ἴμάντι
 ἄψαμενοι ἐκάτερθε, τὸ δὲ τρέχει ἐμμενὲς αἰεί·
 ως τοῦ ἐν ὀφθαλμῷ πυριήκεα μοχλὸν ἐλόντες

δινέομεν, τὸν δ' αἷμα περίρρεε θερμὸν ἔόντα.
πάντα δέ οἱ βλέφαρ' ἀμφὶ καὶ ὁφρύας εὖσεν ἀυτῷ
γλήνης καιομένης· σφαραγεῦντο δέ οἱ πυρὶ ρίζαι. 390
ώς δ' ὅτ' ἀνὴρ χαλκεὺς πέλεκυν μέγαν ἡὲ σκέπαρνον
εἰν ὕδατι ψυχρῷ βάπτη μεγάλα ἴαχοντα
φαρμάσσων· τὸ γὰρ αὐτε σιδήρου γε κράτος ἐστίν·
ῶς τοῦ σίζ' ὁφθαλμὸς ἐλαῖνέῳ περὶ μοχλῷ·
σμερδαλέον δὲ μέγ' φόμωξεν, περὶ δ' ἴαχε πέτρη, 395
ἡμεῖς δὲ δείσαντες ἀπεσσύμεθ'. αὐτὰρ δὲ μοχλὸν
ἔξερνος' ὁφθαλμοῖο πεφυρμένον αἴματι πολλῷ.
τὸν μὲν ἔπειτ' ἔρριψεν ἀπὸ ἔο χερσὶν ἀλύων,
αὐτὰρ δὲ Κύκλωπας μεγάλ' ἤπυεν, οἵ ρά μιν ἀμφὶς
φέκεον ἐν σπήσσῃ δι' ἄκριας ἡνεμοέσσας. 400
οἱ δὲ βοῆς ἀίουντες ἐφοίτων ἄλλοθεν ἄλλοι,
ἰστάμενοι δ' εἴροντο περὶ σπέος ὅττι ἐκήδοι·
τίπτε τόσον Πολύφημ' ἀρημένος ὥδε βόησας
νύκτα δι' ἀμβροσίην, καὶ ἀύπνους ἄμμε τίθησθα;
ἢ μή τίς σεν μῆλα βροτῶν ἀέκουντος ἐλαύνει; 405
ἢ μή τις σ' αὐτὸν κτείνει δόλῳ ἡὲ βίηφι;
τοὺς δ' αὐτὸν ἔξ ἄντρου προσέφη κρατερὸς Πολύφημος·
ὦ φίλοι, Οὐτίς με κτείνει δόλῳ, οὐδὲ βίηφιν.
οἱ δὲ ἀπαμειβόμενοι ἔπεια πτερύεντ' ἀγόρευον·
εἰ μὲν δὴ μή τίς σε βιάζεται οἶον ἔόντα, 410
νοῦσόν γ' οὐ πως ἔστι Διὸς μεγάλου ἀλέασθαι,
ἄλλὰ σύ γ' εὔχεο πατρὶ Ποσειδάωνι ἄνακτι.
ῶς ἄρ' ἔφαν ἀπιόντες, ἐμὸν δὲ ἐγέλασσε φίλον κῆρ,
ώς ὅνομ' ἔξαπάτησεν ἐμὸν καὶ μῆτις ἀμύμων.
Κύκλωψ δὲ στενάχων τε καὶ ὡδίνων ὀδύνησι, 415

χερσὶ ψηλαφόων, ἀπὸ μὲν λίθον εἶλε θυράων,
αὐτὸς δ' εἰνὶ θύρῃσι καθέζετο χεῖρε πετάσσας,
εἴ τινά που μετ' ὅεσσι λάβοι στείχοντα θύραζε
οὗτῳ γάρ πού μ' ἥλπετ' ἐνὶ φρεσὶ νήπιον εἶναι.
αὐτὰρ ἐγὼ βούλευον, ὅπως ὅχ' ἄριστα γένοιτο,
εἴ τιν' ἑταίροισιν θανάτου λύσιν ἥδ' ἐμοὶ αὐτῷ
εὑροίμην· πάντας δὲ δόλους καὶ μῆτιν ὕφαινον,
ῶς τε περὶ ψυχῆς· μέγα γὰρ κακὸν ἐγγύθεν ἦεν.
ἥδε δέ μοι κατὰ θυμὸν ἀρίστη φαίνετο βουλή.

ἄρσενες διεις ἥσαν ἐντρεφέες, δασύμαλλοι,
καλοὶ τε μεγάλοι τε, ἵοδνεφέες εἰροις ἔχοντες
τοὺς ἀκέων ξυνέεργον ἐνστρεφέεσσι λύγοισι,
τῇσ ἐπὶ Κύκλωψ εῦδε πέλωρ, ἀθεμίστια εἰδώς,
σὺν τρεῖσ αἰνύμενος· δὲ μὲν ἐν μέσῳ ἄνδρα φέρεσκε,
τὼ δὲ ἐτέρω ἐκάτερθεν ἵτην σώοντες ἑταίρους.

τρεῖς δὲ ἔκαστον φῶτ' διεις φέρον· αὐτὰρ ἐγώ γε,
ἀρνειὸς γὰρ ἔην, μήλων ὅχ' ἄριστος ἀπάντων,
τοῦ κατὰ νῶτα λαβών, λασίην ὑπὸ γαστέρ' ἐλυσθεὶς
κείμην· αὐτὰρ χερσὶν ἀώτου θεσπεσίοιο
νωλεμέως στρεφθεὶς ἔχόμην τετληότι θυμῷ.
ῶς τότε μέν στενάχοντες ἐμείναμεν ἥῶ δῖαν·

ἥμος δὲ ἡριγένεια φάνη ρόδοδάκτυλος ἥώς,
καὶ τότ' ἔπειτα νομὸν δὲ ἔξεσσυτο ἄρσενα μῆλα,
θήλειαι δὲ ἐμέμηκον ἀνήμελκτοι περὶ σηκούς·
οὕθατα γὰρ σφαραγεῦντο. ἄναξ δὲ ὀδύνησι κακῆσι
τειρόμενος πάντων ὀίων ἐπεμαίετο νῶτα
ὅρθῶν ἐσταότων· τὸ δὲ νήπιος οὐκ ἐνόησεν,
ῶς οἱ ὑπὸ εἰροπόκων ὀίων στέρνοισι δέδευτο.

υστατος ἀρνειὸς μῆλων ἔστειχε θύραζε,

λάχνῳ στεινόμενος καὶ ἐμοὶ πυκινὰ φρονέοντι. 445

τὸν δὲ ἐπιμασσάμενος προσέφη κρατερὸς Πολύφημος

κρεὶ πέπον, τί μοι ὡδε διὰ σπέος ἔσσυο μῆλων

υστατος; οὐ τι πάρος γε λελειμμένος ἔρχεαι οἰῶν,

ἄλλὰ πολὺ πρῶτος νέμεαι τέρεν' ἄνθεα ποίης

μακρὰ βιβάς, πρῶτος δὲ ρόδας ποταμῶν ἀφικάνεις, 450

πρῶτος δὲ σταθμὸν δὲ λιλαίεαι ἀπονέεσθαι

ἔσπεριος· νῦν αὗτε πανύστατος. ή σύ γ' ἄνακτος

όφθαλμὸν ποθέεις, τὸν ἀνὴρ κακὸς ἔξαλάωσε

σὺν λιγροῖς ἑτάροισι, δαμασσάμενος φρένας οἴνῳ,

Οὔτις, δν οὐ πώ φημι πεφυγμένον εἶναι δλεθρον. 455

εὶ δὴ δόμοφρονέοις ποτιφωνήεις τε γένοιο

εἰπεῖν, ὅππῃ κεῖνος ἐμὸν μένος ἡλασκάζει

τῷ κέ οἱ ἐγκέφαλός γε διὰ σπέος ἄλλυδις ἄλλῃ

θεινομένου ραίοιτο πρὸς οὔδεϊ, κὰδ δέ κ' ἐμὸν κῆρ

λωφήσειε κακῶν, τά μοι οὔτιδανὸς πόρεν Οὔτις. 460

ῶς εἰπὼν τὸν κριὸν ἀπὸ ἔο πέμπε θύραζε.

ἐλθόντες δὲ ἡβαιὸν ἀπὸ σπείους τε καὶ αὐλῆς

πρῶτος ὑπ' ἀρνειοῦ λυόμην, ὑπέλυσα δὲ ἑταίρους.

καρπαλίμως δὲ τὰ μῆλα ταναύποδα, πίονα δημῳ,

πολλὰ περιτροπέοντες ἐλαύνομεν, ὅφρ' ἐπὶ νῆα

ἰκόμεθ· ἀσπάσιοι δὲ φίλοις ἑτάροισι φάνημεν,

οἱ φύγομεν θάνατον· τοὺς δὲ στενάχοντο γοῶντες.

ἄλλ' ἐγὼ οὐκ εἴων, ἀνὰ δὲ ὀφρύσι νεῦον ἐκάστῳ

κλαίειν· ἄλλ' ἐκέλευσα θοῶς καλλίτριχα μῆλα

πόλλ' ἐν νηὶ βαλόντας ἐπιπλεῖν ἀλμυρὸν ὕδωρ. 470

οἱ δὲ αἰψ' εἴσβαινον καὶ ἐπὶ κληῆσι καθίζον·

έξης δ' ἔζόμενοι πολιὴν ἄλα τύπτον ἐρετμοῖς.
ἄλλ' ὅτε τόσσον ἀπῆν, ὅσσον τε γέγωνε βοήσας,
καὶ τότ' ἐγὼ Κύκλωπα προσηύδων κερτομίοισι·

Κύκλωψ, οὐκ ἄρ' ἔμελλες ἀνάλκιδος ἀνδρὸς ἑταίρους 475
ἔδμεναι ἐν σπῆι γλαφυρῷ κρατερῆφι βίηφι.
καὶ λίην σέ γ' ἔμελλε κιχήσεσθαι κακὰ ἔργα,
σχέτλι', ἐπεὶ ξείνους οὐχ ἄζεο σῷ ἐνὶ οἴκῳ
ἐσθέμεναι· τῷ σε Ζεὺς τίσατο καὶ θεοὶ ἄλλοι.

ώς ἐφάμην, δο δ' ἔπειτα χολώσατο κηρόθι μᾶλλον 480
ἡκε δ' ἀπορήξας κορυφὴν ὄρεος μεγάλριο,
κὰδ δ' ἔβαλε προπαροιθε νεὸς κυανοπρῷροιο.
[τυτθόν, ἐδεύησεν δ' οἰήιον ἄκρον ἵκέσθαι.]
ἐκλύσθη δὲ θάλασσα κατερχομένης ὑπὸ πέτρης·
τὴν δ' αἰψύνηπειρον δὲ παλιρρόθιον φέρε κῦμα, 485
πλημυρὶς ἐκ πόντοιο, θέμωσε δὲ χέρσον ἵκέσθαι.
αὐτὰρ ἐγὼ χείρεσσι λαβὼν περιμήκεα κοντὸν
ῶσα παρέξ· ἐτάροισι δ' ἐποτρύνας ἐκέλευσα
ἐμβαλέειν κώπης, ἵν' ὑπὸ ἐκ κακότητα φύγοιμεν,
κρατὶ κατανεύων· οὐδὲ προπεσόντες ἔρεσσον. 490
ἄλλ' ὅτε δὴ δὶς τόσσον ἄλα πρήσσοντες ἀπῆμεν,
καὶ τότ' ἐγὼ Κύκλωπα προσηύδων· ἀμφὶ δ' ἑταῖροι
μειλιχίοις ἐπέεσσιν ἐρήτυον ἄλλοθεν ἄλλος·

σχέτλιε, τίπτ' ἐθέλεις ἐρεθιζέμεν ἄγριον ἄνδρα;
ὅς καὶ νῦν πόντον δὲ βαλὼν βέλος ἥγαγε νῆα 495
αὗτις ἐς ἡπειρον, καὶ δὴ φάμεν αὐτόθ' ὀλέσθαι.
εἰ δὲ φθεγξαμένου τευ ἦ αὐδήσαντος ἄκουσε,
σύν κεν ἄραξ' ἡμέων κεφαλὰς καὶ νήια δοῦρα
μαρμάρῳ ὀκριόεντι βαλών· τόσσον γὰρ ἵησιν.

ῶς φάσαν, ἀλλ’ οὐ πεῖθον ἐμὸν μεγαλήτορα θυμόν, 500
ἀλλά μιν ἄψορρον προσέφην κεκοτηότι θυμῷ.

Κύκλωψ, αἴ κέν τίς σε καταθυητῶν ἀνθρώπων
όφθαλμοῦ εἴρηται ἀεικελίην ἀλαωτύν,
φάσθαι Ὁδυσσῆα πτολιπόρθιον ἔξαλαῶσαι,
υῖον Λαέρτεω, Ἰθάκη ἔνι οἰκὶ ἔχοντα. 505

ῶς ἐφάμην, δὲ δέ μ’ οἰμώξας ἡμείβετο μύθῳ·
ὦ πόποι, ἢ μάλα δή με παλαιόφατα θέσφαθ ἵκανει.
ἔσκε τις ἐνθάδε μάντις ἀνὴρ ἡύς τε μέγας τε,
Τήλεμος Εὔρυμίδης, δις μαντοσύνη ἐκέκαστο
καὶ μαντευόμενος κατεγήρα Κυκλώπεσσιν. 510

ὅς μοι ἔφη τάδε πάντα τελευτήσεσθαι ὅπίσσω,
χειρῶν ἔξι Ὁδυσσῆος ἀμαρτήσεσθαι ὅπωπῆς.
ἀλλ’ αἱεὶ τινα φῶτα μέγαν καὶ καλὸν ἐδέγμην
ἐνθάδ’ ἐλεύσεσθαι, μεγάλην ἐπιειμένον ἀλκήν.
νῦν δέ μ’ ἐὼν ὄλιγος τε καὶ οὐτιδανὸς καὶ ἄκικυς 515
όφθαλμοῦ ἀλάωσεν, ἐπεὶ μ’ ἐδαμάσσατο οἶνῳ.
ἀλλ’ ἄγε δεῦρ’ Ὁδυσσεῦ, ἵνα τοι πὰρ ξείνια θείω,
πομπήν τ’ ὀτρύνω δόμεναι κλυτὸν ἐννοσίγαιον
τοῦ γὰρ ἐγὼ πάις εἰμί, πατὴρ δ’ ἐμὸς εὔχεται εἶναι·
αὐτὸς δ’, αἴ κ’ ἐθέλησ’, ιήσεται, οὐδέ τις ἄλλος 520
οὗτε θεῶν μακάρων οὗτε θητῶν ἀνθρώπων.

ῶς ἔφατ’, αὐτὰρ ἐγώ μιν ἀμειβόμενος προσέειπον·
αἱ γὰρ δὴ ψυχῆς τε καὶ αἰῶνός σε δυναίμην
εὖνιν ποιήσας πέμψαι δόμον “Ἄϊδος εἴσω,
ώς οὐκ ὄφθαλμόν γ’ ιήσεται οὐδ’ ἐνοσίχθων. 525

ῶς ἐφάμην, δὲ δ’ ἐπειτα Ποσειδάωνι ἄνακτι
εὔχετο χεῖρ’ ὄρέγων εἰς οὐρανὸν ἀστερόεντα·

κλῦθε Ποσείδαον γαιόχε, κυανοχαῖτα·
εὶ ἐτεόν γε σός εἴμι, πατὴρ δ' ἐμὸς εὔχεαι εἶναι,
δὸς μὴ Ὁδυσσῆα πτολυπόρθιου οἰκαδ' ἵκέσθαι
[υἱὸν Λαέρτεω, Ἰθάκη ἔνι οἰκλ' ἔχοντα].

ἀλλ' εἴ οἱ μοῖρ' ἔστι φίλους τ' ἴδεειν καὶ ἵκέσθαι
οἰκον ἐυκτίμεινον καὶ ἐπὶ ἐσ πατρίδα γαῖαν,
ὁψὲ κακῶς ἔλθοι, ὀλέσας ἄπο πάντας ἔταιροι,
νηὸς ἐπ' ἀλλοτρίῃς, εῦροι δ' ἐν πήματα οἴκῳ.

530

ώς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε κυανοχαῖτης
αὐτὰρ ὅ γ' ἔξαυτις πολὺ μείζονα λᾶαν ἀείρας
ἥκ' ἐπιδινήσας, ἐπέρεισε δὲ ίν' ἀπέλεθρον,
καὶ δ' ἔβαλεν μετόπισθε νεὸς κυανοπρῷοιο
τυτθόν, ἐδεύησεν δ' οἰησον ἄκρον ἵκέσθαι.

535

΄κλύσθη δὲ θάλασσα πατερχομένης ὑπὸ πέτρης·
τὴν δὲ πρόσω φέρε κῦμα, θέμωσε δὲ χέρσον ἵκέσθαι.
ἀλλ' ὅτε δὴ τὴν ιῆσον ἀφικόμεθ', ἔνθα περ ἄλλαι
νῆες ἐύσσελμοι μόνον ἀθρόαι, ἀμφὶ δ' ἔταιροι
εἴατ' ὁδυρόμεναι, ἡμέας ποτιδέγμενοι αἰεῖ,
νῆα μὲν ἔνθ' ἐλθόντες ἐκέλσαμεν ἐν ψαμάθοισιν,

540

ἐκ δὲ καὶ αὐτοὶ βῆμεν ἐπὶ ρήγμανι θαλάσσης.
μῆλα δὲ Κύκλωπος γλαφυρῆς ἐκ ιηὸς ἐλόντες
δασσάμεθ', ώς μή τις μοι ἀτεμβόμενος κίοι θῆσ.

ἀρνείὸν δ' ἐμοὶ οἴφει ἐικνήμεδες ἔταιροι
μήλων δαιομένων δόσαν ἔξοχα· τὸν δ' ἐπὶ θενὶ

545

Ζηνὶ κελαινεφέι Κρονίδη, δι πᾶσιν ἀνάσσει,

ρέξας μηρὸν ἔκησε· δὲ δὲ οὐκ ἐμπάζετο ίρῶν,

ἀλλ' ὅ γε μερμήριζεν, διπως ἀπολοίατο πᾶσαι

νῆες ἐύσσελμοι καὶ ἐμοὶ ἐρίηρες ἔταιροι.

550

555

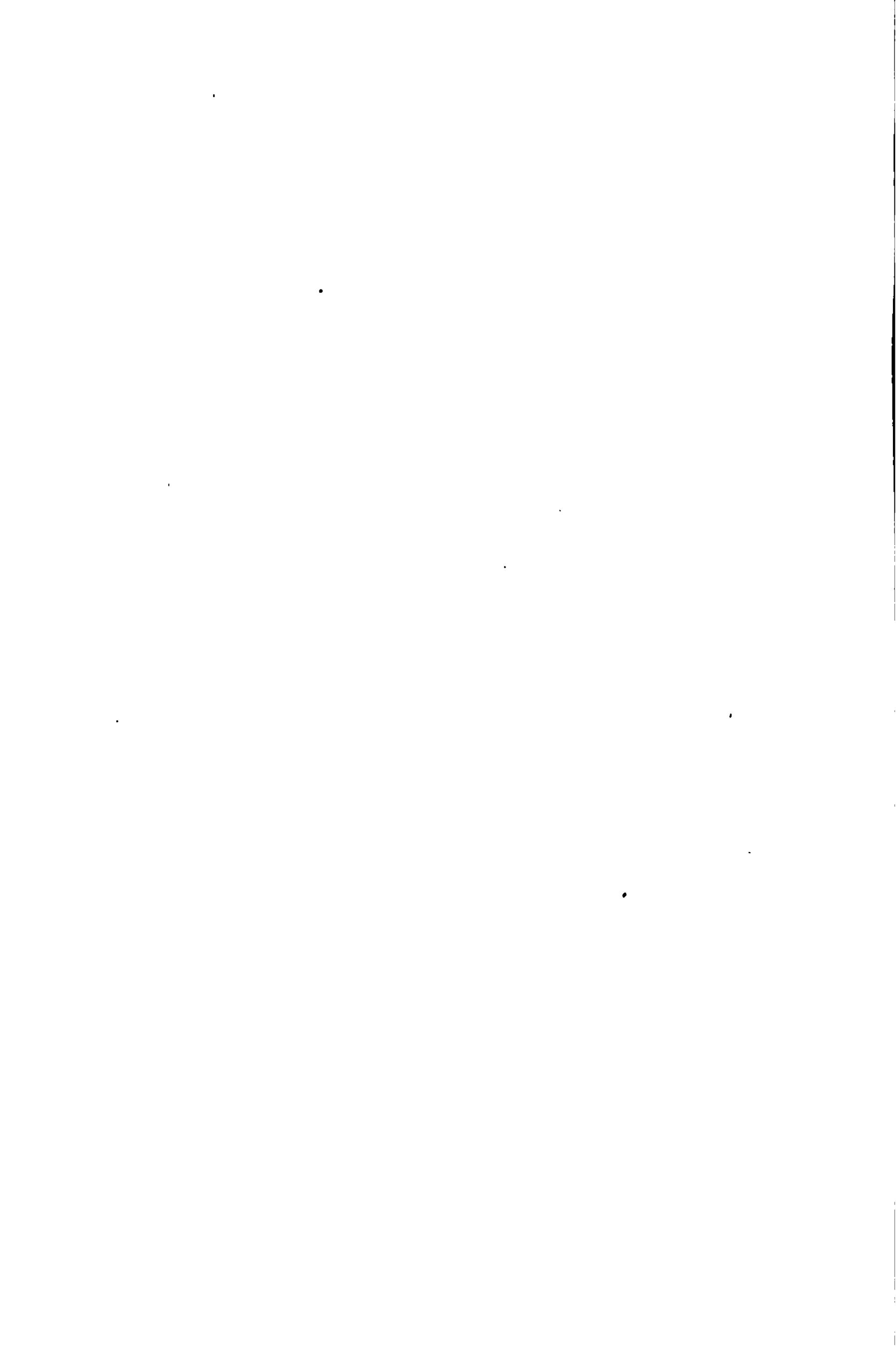
ώς τότε μὲν πρόπαν ἡμαρ ἐσ ἡέλιον καταδύντα
ἡμεθα δαινύμενοι κρέατ' ἄσπετα καὶ μέθυ ἡδύ
ἡμος δ' ἡέλιος κατέδυντα καὶ ἐπὶ κνέφας ἥλθε,
δὴ τότε κοιμήθημεν ἐπὶ ρηγμῖνι θαλάσσης.

ἡμος δ' ἡριγένεια φάνη ροδοδάκτυλος ἡώς,
δὴ τότ' ἐγὼν ἑτάροισιν ἐποτρύνας ἐκέλευσα
αὐτους τ' ἀμβαίνειν ἀνά τε πρυμνήσια λῦσαι.
οἱ δ' αἰψ' εἰσβαινον καὶ ἐπὶ κληῆσι καθίζον,
ἔξῆς δ' ἐξόμενοι πολιῆν ἄλα τύπτουν ἐρετμοῖς.

ἐνθεν δὲ προτέρω πλέομεν ἀκαχήμενοι ἡτορ,
ἄσμενοι ἐκ θανάτοιο, φίλους ὀλέσαντες ἔταιρους.

560

565



NOTES.

1-38. *At the king's request Odysseus declares his name and country.*

1. πολύμητις, 'rich in counsel' (*μῆτις* from root *μα* or *μαν*, *μεν*, whence *μέ-μον-α*, &c., Lat. *mens*, *me-min-i*) a constant and characteristic epithet of Odysseus.

2. ἀριδείκετε (ἀρι, intensive, δείκνυμι) 'most notable,' though in the positive degree is followed by partitive gen. cf. δῖα θεάων, 29.

3. [ἀκούμεν, Epic infin. for ἀκούειν, the fullest form being in -έμεναι (cf. ἐσθέμεναι, 479) which accounts for the irreg. accent.] The infin. is exegetical, i.e. explanatory of τόδε, for καλόν ἔστιν is predicate. Observe the quantity of καλός in Homer, a trace of the original λλ, as in καλλ-ίων κάλλ-ιστος and the subst. κάλλος, by assimilation for λj, cf. Skr. *kaljas* (see Introduction).

ἀειδον, 'a bard,' from ἀείδω, 'to sing,' for ἀ-ϝείδω (see Introduction.*). [In Attic these words were contracted into ώδός, ἄδω.]

4. ἐναλλγκιος, probably connected with ἐν -ῆλιξ, the γ being due to 'nasalization,' i.e. the insertion of ν or (before gutturals) γ, to lengthen a syllable. αὐδήν is acc. of reference. ὅδε, Demodocus.

5. οὐ. The negative is attached as usual to the verb of saying or thinking, but really belongs to the dependent clause.

τέλος, 'consummation,' as in the phrase τέλος γάμου, Bk. 20. 74; not in its philosophical sense of 'end and aim of life,' or 'chief good,' Lat. *finis bonorum*.

6. ἐυφροσύνη is here 5-syllabled, as is indicated by the position of the breathing, the diphthong ευ being resolved; (it is in fact originally the neuter of the adj. ἡνός or εὐς, cf. 508 n.). The mark of diaeresis, thus, ἐῦφροσύνη, is unnecessary, the position of the breathing being enough.

ἔχῃ κάτα. An inverted tmesis (separation of the prep. and verb in a compound verb) for κατέχῃ, 'possesses,' the accent of κατά being thrown back by 'anastrophe,' cf. φυγῶν ὥπο, 17. Some read

* This *a* is 'prothetic,' i.e. a merely phonetic prefix, and *ϝειδ* is 'intensified' from *ϝειδ*, which is itself related to a shorter root ὥδ, seen in ὥδεω, &c. This 'vowel-intensification' (*ϝειδ*, ἀ-είδω, ἀ-οιδός) is often found both in verbal and nominal formations, e.g. λείπω λέλοιπα, λοιπός from root λιπ, πείθω, πέποιθα from πιθ, &c.

κατά (with most MSS.) in which case $\tilde{\chi}\eta$ must be taken intransitively as ‘reigns,’ ‘prevails,’ and **κατά** ‘throughout.’ Merry compares Eur. I. A. 10, *σιγαὶ δ’ ἀνέμων | τόνδε κατ’ Εὔριπον ἔχουσι*. The subjunctive with $\delta\tau\epsilon$ is due to the indefinite sense, and is very common in Homer. Ameis reads $\delta\tau’ \ddot{a}v$, as Attic usage requires.

7. **ἀκούαζωντα.** The final diphthong is short in ‘thesis,’ i.e. a syllable on which the metrical stress or accent does not fall (the opposite is called arsis, cf. 36 n.) because the next word begins with a vowel. This is the rule in Homer, both with diphthongs and long vowels, cf. *ἡμενοῖ* (8), *τοῖ* (14), *πανηπεράτῃ* (25), *Ισμάρῳ* (40).

8. **ἥμενοι.** The attitude is characteristic of the simplicity of Homeric times. Later on the Greek fashion was to recline at meals.

ἔξειης [Attic *ἔξῆς*], ‘in order.’

παρά, adverbial use of the prep.

τράπεζαι, for **τετρα-πεζαι** (*πέζα*, *ποῦς*) as the earliest tables were four-legged.

9. **κρεῶν** [Attic *κρεῶν*]. The *o* only appears in this case-form, but this is no mere Epic lengthening. Most likely the word was originally *κρεῖας* for *κρεῖjas*), since the corresponding Sanskrit word is *kravjam*. Lat. *caro* and *cru-or* are connected.

κρητήρος (*κεράννυμι*), strictly a ‘mixing-bowl.’

10. [φορέησι, Epic and earlier termination for φορῆ.]

[**ἔγχεη.** The only instance in Homer of the older form of **χέω** (**χείω** for **χεῖjω**) which Curtius classes with **θείω**, **πλείω**, and **πνείω**, for **θέω**, **πλέω**, and **πνέω**, all of which have lost the digamma.] A trace of the digamma may be seen in the Hom. aor. **ἔχεντα** for **ἔχεfa**, Att. **ἔχεa**. The root is really **χv**, which was expanded to **χεf**.

[**δεπάσσοι**, Epic dat. pl. for **δέπασι**. In Homer we find also **δέπασσι**, most stems in -as and -es having 3 forms, cf. **ἐπέεσσι**, **ἔπεσσι**, **ἔπεσι**.] The root is **δαπ** or **δεπ**, found in **δάπτω** ‘to divide,’ ‘tear asunder,’ and **δεῖπνον**, Lat. *dapes*, so the idea is the ‘distributing thing,’ as opposed to **κρητήρ**.

11. **τοῦτό τι.** According to Nitsch, these words should be taken together, **τι** giving indefiniteness to **τοῦτο**, ‘this sort of thing.’ He compares **οὐτώ τι** in Herodotus. Some join **τι** with **κάλλιστον**.

[**ἔνι**, a common Epic form for **ἐν**. **εἰν** and **εἰνί** also occur 25, 417, cf. **προτί** (147) for **πρός**.]

εἴδεται, ‘seems.’ All the parts of this verb should be carefully looked up. The root is **ið**, originally **fjid** (cf. Lat. *vid-eo*) and the simplest form is seen in **ið-εῖn**. The first stage of vowel-intensification (cf. note on **ἀοιδοῦ** l. 7) is found in **εἴδομαι**, and the second in **οίδα**. The English ‘wit’ and ‘wis’ are connected.

12. σοι δ' but thy heart inclined to ask of my woeful troubles.'

13. εἴρεσθ'. Observe the elision of the diphthong -αι, in verbal endings, which is not allowed in Tragic verse. The -ι of the dative is also elided in Homer, cf. χείρ' for χειρί, 302, and -οι in μοι, σοι, τοι, cf. 228.

Ἐπι μᾶλλον. Because he had been weeping already at hearing the lay of the Wooden Horse sung by the bard Demodocus, Bk. 8. 531.

14. τι ἔπειτα, 'what then shall I recount first?' The adverb is merely connective, not temporal. Some MSS. read τί δ' ἔπειτα 'and what thereafter.' In the next line πολλά is the emphatic word.

[τοι. Epic and older form of σοι.] A gen. τεοῖο and nom. τύη also occur in Homer, and the priority of the τ is proved by Lat. *tu*, Germ. *dū* our 'thou,' and other forms in cognate languages.

15. [δόσαν, for ἔδοσαν, omission of augment very common in Homer.] οὐρανίων, 'celestial,' a common designation of the gods.*

17. [εἰδετ', Epic subj. of οἶδα, Attic εἰδῆτε, since ὅφρα takes the subj. like ὅπως and other final particles.]†

φυγὴν θέο, inverted tmesis and anastrophe, cf. 6, 217.

ηρλάς ἡμαρ, 'the pitiless day,' a picturesque expression for 'wretchedness.' So ἡμαρ ὄρφανικόν, Il. 22. 490, means 'the loss of parents,' and ἐλεύθερον or δουλιον ἡμαρ are practically 'freedom' and 'slavery.'

18. [ξενος, Epic and Ionic for ξένος.]

[ξω for ξσ-ω, Epic subj. of εἰμί, Att. ξω.] This subj. also depends on ὅφρα, but the addition of ξω makes the purpose less definite and immediate than in εἰδετε.

ἀπότροθι, 'far away,' Epic local adv. from ἀποτρό, cf. αὐτόθι, 29, and ἀπότροθεν, 188.

ναίων, 'though I inhabit'; the concessive use of the part., so καὶ is 'even.'

19. εἴμι, accent thrown back because of elision, cf. λεύκ', 77.

* The word is merely an expansion of οὐράνιος by the amplificative suffix -ων (cf. αὐλῶν from αὐλός) though it occurs once in Homer (Il. 5. 898) as a true patronymic—'sons of Uranus,' i.e. Titans.

† The short vowel is not used in Epic indifferently for the long in the subj. It is only found in the dual and 1st and 2nd per. plur. of 'non-thematic' tense-forms, i.e. those which have no 'thematic' vowel in the indic. E.g. τύπτ-ο-μεν, τύπτ-ε-τε are 'thematic,' (the 'thematic' vowel being an increase of the stem previous to the reception of inflections) ισ-μεν, ισ-τε 'non-thematic.' Otherwise the long vowel is used, as in Attic.

[*'Οδυσσές* and *'Οδυσσεύς*, *'Αχιλλές* and *'Αχιλλεύς* are indifferently used by Homer.]

Δαφνιάδης. The rules for forming Patronymics should be studied in the grammar.

πᾶσι may be taken either with *δόλοισι* or with *ἀνθρώποισι*, but the former seems the best way, from a comparison of *πάντας δόλους* (422) and *παντοίοισι δόλοισι* also applied to Odysseus, Bk. 3. 121. ‘Who am the concern (the talk) of men for all manner of wiles.’ Cf. *Ἀργὴ πᾶσι μέλουσα*, ‘Argo that is in all men’s minds,’ Bk. 12. 70.

20. *μεν κλέος*, instead of *οὐ κλέος*, an instance of the old co-ordinate arrangement of clauses, or ‘parataxis,’ as opposed to the latter subordination, or ‘hypotaxis.’ So in the next line *ἐν δ’ αὐτῇ* instead of *ἐν γῇ*. [μεν, Epic for *μου*, both forms being contr. from *μεο*.]

21. *εὐδεῖλον* is probably connected with *δῆλος* or *δέελος* which seems to have lost a digamma, cf. *δέατο* and *δοάσσατο*, which are connected. The meaning would thus be ‘conspicuous.’ Buttmann derives the word from *δείελος*, ‘afternoon,’ and explains it ‘open to the evening sun’ or ‘westering,’ while Ameis translates ‘sunny,’ connecting it with *εἰλη*, and regarding the δ as generated by the η-sound following.

22. *ἐνοσίφυλλον*, ‘with trembling forest leaves’ (B.L.). *Ἐνοσις*, ‘shaking,’ is found in the common compound *ἐνοσίχθων*, and with a different lengthening in *ἐννοσίγαος*, both epithets of Poseidon. For root, cf. 81.

23. *ναιετάουσι*, ‘lie,’ lit. ‘dwell.’ This verb is trans. in 21.

[*ἄλλήλησι*, Epic dat. pl. for *ἄλλήλαις*.]

Observe the spondaic ending (2 spondees or spondee-trochée, preceded by a dactyl) which is common in Homer, cf. 55, 66, 73, 78, 101.

24. *Δουλίχιον* (‘Long Island,’ from *δολίχός*) has not been satisfactorily identified, and in fact the whole description of these islands and their relative position is so inaccurate, Ithaca (now Théaki) being really the most northerly, Same (Cephalonia) lying W. and S.W., and Zacynthus (Zante) due S., that the best authorities judge Homer to have based his description on general hearsay, not on personal acquaintance with the islands. See Merry’s excellent appendix.

Σάμη was more commonly called *Σάμος*.

Θλήσσα. Observe the ἄ before ζ, a frequent license in Homer. So *ἡὲ σκεπαρνον* 391. *Ζάκυνθος* (*δι-άκανθος*, cf. *ζάθεος* for *δια-θεος*) means ‘Thorny’ island. In Bk. 1. 246, the gender is masc.

25. χθαμαλή, 'low,' from χαμαί, is precisely equivalent to *humilis* from *humus*.*

πανυπερτάτη, to be taken with πρὸς ζόφον, 'furthest of all towards the west,' lit. 'the darkness.' Compare the common sense of ὑπέρ, 'beyond.'

26. Ζόφον, can only mean 'west' here, and is used by Pindar and Herodotus in this sense. Cf. note on ιο-δυνεφές, 426.

αἱ δέ is really the same as αἱ δέ, i.e., the article used as a demonstrative, its usual force in Homer. The accentuation is Herodian's, restored by La Roche.

ἡώ, [Att. ἥω], acc. of ἡώς, which has lost σ, and is connected with Lat. *Aurora*, originally *Ausosa*; cf. Skr. *ushas*, from the root *us* 'to burn.' Hence our 'East.'

ἡέλιον, is also from this root, acc. to Curtius, who makes the original form of the word αὐσέλιος, and connects the Lat. name *Aurelius*, originally *Auselius*.†

27. τρηχεῖ, fem. of τρηχύς, Epic form of τραχύς.‡

κουροτρόφος 'nurse of noble youths.' Acc. to Merry, it may simply mean 'invigorating' in point of climate. Note accent, the compound being active in sense. So Λωτοφάγοι (92), βουληφόροι, 112.

28. ἡς 'one's own,' general sentiment. [From ὅς or εός (533) not the relative, but the possessive pronoun, equivalent to Lat. *suis*.]§

* The words are really identical, as Lat. *h* regularly represents Gk. χ. The θ which is also found in the kindred word χθών is probably due to a *j* after the χ, developing a dental sound which was assimilated to the preceding aspirate. Cf. χθές, Lat. *heri*, Skr. *hjas*.

† It is remarkable that the Aurelian family, according to an old legend, were descended from the sun. In Greek the σ was lost, and the only trace of ν is in the dialectic form ἀβέλιος. So ἡέλιος is the connecting link with the common ἡλιος.

‡ In Epic and Ionic, η appears in place of ā both in the stem-syllable occasionally as here, cf. νῆνς, Att. νᾶνς (348) πρῆξις (253) πρήσσω (491) and in the case-endings of the first decl. regularly, cf. γαῖης (28) Ἀρη (51) λείη (134).

§ Two letters, σϝ, have been lost at the beginning of this word, and are represented by the aspirate. However, though not written in our texts, their influence on Homer's prosody may be seen, for (1) hiatus is frequently permitted before this pronoun, e.g. τὰ | Δ ἔργα (250); and (2) a preceding short syllable is often lengthened, not only when ended by a consonant, as γλύκιῶν ἡς (34) but even when ending in a vowel, as θυγατέρā ἡν, Il. 5. 371.

[γαῖης, Epic gen. of γαῖα, longer and older form of γῆ.]

ἄλλο ιδέσθαι. The hiatus is only apparent, for ιδέσθαι has digamma. See note on εἴδεται, II.

29. αὐτόθ', i.e. αὐτόθι, Att. αὐτοῦ, is explained by ἐν σπέσσι γλαφυροῖσι, if the foll. line is genuine; if not, it means 'there,' i.e. 'by her.'

Καλυψώ, daughter of Atlas, dwelling in Ogygia. See Bk. 5.

Θία θεάων. See note on 2. [θεάων Epic gen. pl. of θεά.]

30. [σπέσσι. Epic dat. pl. of σπέσσος. σπήσσος occurs at 400, cf. 10.]

λιλαιομένη, a reduplicated present, with perf. λελίημαι. The adv. λίαν, for λι-λαν, Epic λίην (477) is from the same root (λα for λασ, cf. Lat. *las-civus*.) The subject of εἴναι is of course με, supplied from 29.

31. [**ὅς δ' αὕτης.** So always in Homer, not ὅσαύτης δέ.]

Κίρκη, daughter of Helios, the Sun, dwelling in the isle Aea, which also is called Αἰαίη, Bk. 10. 135.

34. ὡς, 'so truly,' i.e. 'so true it is that,' &c. The adverb, not the conj. The Lat. *adeo* is used similarly.

γλύκιδν ἥς. See note on ἥς (28). The comparative ending -ιών has ī in Homer.

[τοκήων. Epic gen. pl. of τοκεύς. The ε of stems in εν usually becomes η before vowels in Epic.]

35. πίονα οἴκον, so ἐνὶ οἴκῳ (206) an apparent hiatus only, for οἴκος has digamma, cf. Lat. *vicus*, Eng. '-wick', in names of places.

36. **ναία**, here transitive, -ει long before a vowel in arsis, cf. 7 n.

37. εἰ δ' ἀγε, 'but come,' cf. ἀγε δεῦρο (517) a common idiom in Homer, followed either by the hortative subj. as here, or by the imperative, cf. εἰ δ' ἀγε . . . μυθήσασθε, Il. 6. 276, where this verb is plural, though ἀγε is sing., showing that the phrase is stereotyped.* For τοι cf. 14.

[ἐνίσπω, 'let me tell,' strong aor. subj. of the compound verb ἐν-έπω from root σεπ.]†

* It is generally explained as an ellipse for εἰ δὲ θέλεις, ἀγε, but it is found introducing the apodosis both in Il. 22. 381, where alone the plural εἰ δ' ἀγετε is used, and in Od. 4. 832. So Autenrieth explains εἰ as an old imperative for θῇ, and Dünzter as an interjection akin to εἴα, cf. Lat. *eia age*.

† Compare ἔ-σχω from ἔχω (for σεχω.) Another trace of the σ appears in the longer form of the pres. imperat. ἔννετε for ἐν-σετε and in the old Latin *in-sece* which is used by Livius in his transla-

38. [ἔφηκε, Att. ἔφῆκε, aor. in -κα (like έθηκα and έδωκα, only used in sing. and 3rd plural) from ἔφίημι].*

ἀπὸ Τροιηθεν, a redundant expression, like ἀπ' οὐρανόθεν, Bk. II. 18, εἰς ἄλαδε, 10, 351.

39–61. *His voyage from Troy and unfortunate raid on Ismarus.*

39. [πέλαστρεν. When the σ of weak aor. is preceded by a short vowel, it may be doubled in Epic, so προερέσσαμεν, 73, ἐρύσσας, 99, &c.]

40. Τσιμάρος, added for closer definition, in apposition to Κικόνεσσι, as their chief town. Cf. Ἰδην . . . Γάργαρον, Il. 8. 47.

[Ἐπραθον, Epic strong aor. of πέρθω, by metathesis.]

ἀντούς, ‘the men,’ opp. to πόλις.

41. [πόλιος, Epic and Ionic gen. of πόλις. In these ι-stems Homer generally either retains the ι or substitutes η.]

ἀλόχους, from a copulative (cf. ἀθρόαι, 544 n.) and λέχ, root of λέχος.

42. δαστάμεθ, ‘we divided among us’ [weak aor. from δαιόμαι, infin. δάσασθαι, cf. 39 n.]

μοι, ‘through me,’ ‘as far as in me lay,’ an ethical dat.

ἀπειθόμενος, derived probably from τέμ-νω, α being ‘prothetic,’ (3 n.) and β euphonic (cf. ἡμβροτον for ἡμροτον, stem ἀμροτ- for ἀμαρτ-).

ἴσης, supply μοίρας, ‘lacking his fair share.’ Observe the ι, which as the Aeolic ισσος (for ισ-θος, by assimilation) shows is due to loss of θ. An initial θ too is proved by fem. έιση, cf. αἴσα, 52 n., and καλον, 3 n.

43. διερφ is differently explained as ‘vigorous,’ i.e., ‘swift,’ and

tion as the equivalent of έννεπε, Od. I. I, and which shows the final consonant of the root to have been originally κ, the π being due to ‘labialism’ (compare πέσσω, i.e. πεκ-յω, *cogno*; πέντε, *quinq*ue). The Germ. *sagen*, Eng. ‘say,’ confirm this fact. ἐνίσπω is syncopated for ἐνι-σπω, like έ-σχον for έ-σεχον, and the ι belongs to the prep., as in the fut. ἐνι-σπήσω, Od. 5. 98.

* The occurrence of the syllabic augment with verbs beginning in a vowel always points to a lost consonant, generally either σ or one of the obsolete spirants θ and ψ, pronounced as w and y respectively. So although the apparent root of ι-ημι (which is reduplicated like τι-θημι, &c.) is έ, it was originally JE or JA, cf. Lat. *ja-c-io*, which is certainly connected, and contains a guttural, like έη-κα.

'flying,' according as it is derived from (1) διαίνω, 'to moisten,' or (2) δίεσθαι, 'to flee.'*

[ἡμέας, Epic for ἡμᾶς. So ἡμέων for ἡμῶν.] Note the synizesis, as in ἡνώγεα (44), χρεώ (136), νέα 283.

44. [ἡνώγεα, Epic pluperf. of ἀνώγω, 2nd perf. ἀνώγα used as pres. hence ἡνώγεα is used as imperf. In Epic and Ionic the pluperf. is inflected -εα, -εας, -εε (ν), -ει, -ειν, or -η.]

[τοῖ, Epic form of οἱ, demonstrative, cf. 78. In this use the old Grammarians, whom La Roche follows, accented ὁ, ἦ, οῖ, αῖ].

δέ, lengthened on account of the following liquid μ, so δέ νεφέεσσι (68) ἀλλā ρίφ (191), κατά μοῖραν (245). The liquids not being momentary sounds, like the explosives, the voice can dwell on them, and the fact is parallel to the frequent doubling of σ, cf. 39 n, 74.

μέγα, adverbial, cf. μεγάλα, 330.

45. [πολλόν, Epic for πολύ.]

46. ξυφαῖον, construction changed from pass. to act. Supply some word like ἔταιροι, 'my comrades,' as subject.

παρὰ θῆνα, acc. with verb of rest, because the notion of *extension along* is implied.

εἴλιποδας έλικας, 'with trailing feet and shambling gait' (B.L.) The lengthening of εἴλιποδᾶς is due to the digamma of έλιξ, which is from έλιξ, an expansion of έλ, the root of εἴλω, Lat. *volvo* (whence also is derived εἴλι-πους). Some explain έλικας 'well-rounded' or 'goodly,' cf. Il. I. 98, έλικώπιδα κούρην.

47. τόφρα, 'meanwhile,' is to ὅφρα, in its sense of 'while' (56), as τότε is to ὅτε.

[γεγώνειν, Epic imperf. for ἐγεγώνονται.]

48. [σφι, also σφι, dat. plur. of 3rd pers. pronoun, cf. οἱ, 234 n.]

γείτροις, connected with γῆ, cf. γηίτης.

ἀρεῖος, for ἀρείονται, 'braver,' an Epic comparative usually assigned to ἀγαθός, and undoubtedly connected with the superl. ἄριστος and the prefix ἀρι-. Probably a trace of the positive remains in the lines beginning Ἀρες, Ἀρες (Il. 5. 31, 455), which Bekker and others write Ἀρες ἀρές, on account of the difference of quantity.

* 'Moist' is the regular meaning of διερός in later Gk., and the similar use of ὑγρός in Pindar, Pyth. I. 17, shows that the ideas of *moisture* and *activity* are allied. Διερός βροτός, Bk. 6. 201, would be explained, on the first derivation 'a living man,' but on the second like Lat. *fugator*, 'a flight-causing man,' with a transitive sense. Compare the trans. and intrans. meanings of φοβερός.

49. ἄπειρον, 'inland,' usually 'the mainland,' opp. to islands. Properly an adj. with *γῆ* understood, but used regularly as fem. subst.*

ἀφ' ἵππων, always means 'from chariots,' not 'on horseback.' So ἵππων ἐπιβαίνειν, 'to mount a chariot,' καθ' ἵππων, 'down from the chariot.'

50. καὶ δθι χρή, &c., 'and where there is need on foot.' A compressed constr. for καὶ πεζοὶ δθι χρή (μάρνασθαι τινα) πεζὸν ἔόντα, 'and on foot in that part where there is need for one to fight on foot.' [δθι Epic for later οὖ, cf. αὐτόθι, 29.]

[ἔόντα, Epic part. of εἰμί. Cf. ζω, 19.]

51. δσα, &c. Supply τοσοῦτοι, 'as thick as leaves,' &c.

ἄρη, 'in their season,' i.e., 'in spring.'

52. ἡέριοι, 'at early dawn,' prob. from ἡρι, ἡώς, cf. 26, 152. Some connect it with ἀήρ, and explain 'in the early mist,' cf. 144. For use of adj. cf. ἑσπέριος, 336 n.

[ῥα. ἄρα appears both as ἄρ and ῥα in Epic.]

αἴσα, prob. connected with ἴσος, with the idea of the 'equal share,' ἡ ἴση, 42, and so 'fate,' since ἴσος had an initial *f* (prothetic *a*, cf. 56 n.)

53. ἦ. A purpose of mischief is ascribed to Zeus, cf. ὅφρα, 12.

54. στησάμενοι . . . μάχην, 'having set their battle in array.' μάχην belongs both to στησ. and ἐμάχοντο, with the latter as cognate acc., implying a hard-fought battle.

[νηστι, also νήεσσι and νέεσσιν in Epic. All the case-forms of νᾶς should be studied.]

[θοῆσι, Epic dat. pl. fem. of θόος, from θεῖ, root of θεῖ(θ)ω, 'to run,' cf. πλέῖ(θ)ω, πλόος, πλοῦς, χεῖ(θ)ω, χόος, χοῦς.]

55. βάλλον, and probably ἐμάχοντο, require for subject ἀμφότεροι, 'both armies,' understood. This is awkward, as ἡμῖν occurs just before, and the first person reappears in 57, so it is probable 54-55 are interpolated from Il. 18. 533-4, where they occur quite correctly in almost the same words.

χαλκήρεσιν, 'bronze-tipped.' The termination -ηρης, signifying 'fitted with,' is from the root ἄρ, seen in ἄραρίσκω. (In ἀμφ-ηρης, 'double-oared,' and similar words, it is from the closely connected root ἔρ, cf. 73.)

* Some take it as equivalent to ἄπειρος (*a—πέρας*) 'unbounded, but Curtius derives it from Skr. *a*, 'to,' and *πέρān*, 'that to which one may put in.'

ἔγχείησιν, from **ἔγχείη**, kindred form to **ἔγχος**; spondaic line, cf. 23.
56. **ὅφρα**, cf. 47.

ἀέξετο, &c., ‘the sacred day was waxing,’ **ἀέξω** is etymologically identical with ‘wax’ since it was originally **ἀ-ϝέξω** (prothetic **α** and stem **ϝέξω**). *

ἱερόν. Day is called ‘sacred’ because it is not under the control of human power, and is therefore attributed to divine. So **κνέφας**, ‘darkness,’ Il. 11. 194, **ποταμοί**, Od. 10. 351, and many other natural phenomena or objects. †

57. **τόφρα δ'**. This **δέ** is peculiar, since it is not strictly adversative or copulative. It is called *apodotic δέ*, because it often introduces the apodosis both in conditional and in temporal sentences, as here. Though frequently found even in Attic Greek, it is probably a relic of the old co-ordinate construction or Parataxis (cf. 20) blended with Hypotaxis, as if the poet had said ‘*so long* the dawn lasted . . . *and so long* we withheld,’ &c. Similarly **ὅφρα . . . τόφρα δέ** occur Bk. 10. 125-6. Cf. **ἔνθα δ'** (182), **σὺν δ'**, 344. The **μέν** with **ὅφρα** is answered by **ἥμος δ'** in 58.

περ frequently accompanies the concessive part. in Homer, as in Attic **καὶ περ**, which is merely a strengthened form of **περ**, and is never found as one word in Homer. (It should be written **καὶ περ** in Bk. 7. 224).

58. **ἥμος**, ‘when,’ has a form **τῆμος** correlative to it, as **τόφρα** to **ὅφρα**, but is usually followed by **καὶ τότε** or **δὴ τότε**.

μετενίσσετο, i.e. ‘was passing to the time of cattle-loosing.’ The compound points to the *change* in the sun’s course after noon, when the descent begins. Cf. **νέεσθαι**, 95.

βουλυρόν, (**βούς**—λύω), though denoting *time*, is followed by the local particle **δέ**. So **θανάτοιο τέλος δέ**, ‘to the end (consummation) of death,’ Il. 9. 411. For the familiar note of time, compare the

* The **ϝ** is ‘thinned’ into **ν** in the later **αὔξω** (**αὔξάνω**). The Lat. **aug-eo** is from a shorter stem without **s**. Curtius has pointed out that in many Epic words beginning with **ea** or **ee**, some with **ae** or **ai**, the first letter is merely ‘prothetic’ (3) and indicates the loss of a digamma. Thus **αἴσα** (52) is for **ἀ-ϝισα**, **ἔέργω** (**εἴργω**) for **ἐ-ϝεργω**, **ἔείκοσι** for **ἐ-ϝεικοσι**, the Lat. *viginti* showing the spirant.

† **ἱερός** also has in Homer a different, and probably earlier sense of ‘strong,’ ‘vigorous,’ so it is applied to **μένος Ἀλκινόοιο**, ‘the might of Alcinous,’ Bk. 7. 167, **τῷ πυλαωροί** ‘sentries’ Il. 24. 681, and even to **ἰχθύς** ‘a fish,’ Il. 16. 407. Observe the **ī** which always occurs in arsis (the opposite of thesis, cf. 7), also the hiatus.

woodcutter's meal in the very similar passage, Il. 11. 86-90, and the common phrase in Xenophon, περὶ πλήθουσαν ἀγοράν. Horace imitates this passage, Od. 3. 6. 41-3, and Milton, Comus 291-2.*

59. καὶ here is probably to be explained in the same way as δέ in 57, but its 'apodotic' use is confined to Epic, cf. 171, 251, 308, 363, &c., where καὶ τότε follows ήμος or ἐπεί.

κλιναν, (no augment, 29) 'bore back.'

60. έ, &c., not to be explained literally, as the tale would be improbable, but, with Crates, to mean 72 in all, the average being 6 from each ship (cf. 159).

έυκνήμιδες, 5 syll., cf. 6. Though ἔταιρος is most probably connected with ἔτης, 'kinsman,' which had έ, it does not show any traces of that letter itself.

62-81. *He is driven south by a storm.*

62. [προτέρω, Epic adv. from πρότερος, a compar. formed from πρό, with πρώτος for superl.]

[ἀκαχήμενοι, perf. part. mid. (accented as pres.) of ἀκαχίζω. It is also used in fem. with shifted quantity, thus, ἀκηχεμένη. The stem is reduplicated, ἀκ-αχ from ἀχ, which appears in the noun ἀχος, 'grief.')

63. ἀσμενος, &c., 'glad to have escaped from death,' a common ellipse, cf. 566. ἀσμενος, (for σαδ-μενος, root σαδ, from which ἀνδάνω, ἥδομαι, ἥδύς and Lat. *suavis* for *suad-vis*, *suad-eo*) is an old participle, with mid. sense, described by Veitch and Curtius as nearer ἥδομαι than ἀνδάνω. We should rather expect ἀδ-μενος in Homer, cf. ἵδ-μεν, ὁδ-μή, later ἵσ-μεν, ὁσ-μή.

[Θανάτοιο, Epic for Θανάτου.]†

δλέσαντες, two meanings of δλλυμι, (1) 'destroy, (2) 'lose,' as here.

ἀμφιθισσαι, 'curved on both sides,' cf. ἔλικας, 46.

65. πρὶν τινα, &c., 'till *we* had called thrice on each, &c.' τις is often used collectively, like French *on*, German *man*. These calls were intended as a farewell to the dead, and were customary even

* Most texts read βουλυτόνδε, treating δέ as an enclitic inseparable particle, but whenever it follows a true case-form, La Roche following the ancients, writes it separate and accented, cf. 73, 438, 451, 495. Otherwise it is really part of the word, e.g. οἴκαδε, 530.

† Ahrens has shown that this Epic form of the gen. is explained by the adj. suffix -σιο or -σιο, the adj. being in sense closely related to the gen. E.g., δημόσιος from stem δημο-; gen. originally δημο(σ)ιο, then δημοιο, δημοο (a form which A. proposed to read for -ου in several Homeric passages) and finally δήμου, by contraction.

in later times in the case of those drowned at sea, or slain on land if their corpses could not be recovered. Some say their object was to give those left for dead a chance of escape. The regular *conclamatio* was somewhat different. *προτέρω* has the same meaning as at 62; it is not used like *πρότερον*.

ἀνσαι, 3 syll. The diphthong in *ασω* is always resolved in fut. and weak aor., not in pres. or imperf. Root *ασ-*. Note the infin. with *πρὶν* in a neg. sentence, the regular constr. in Homer, but uncommon in Attic, especially in poetry. Cf. *πρὶν ἐπικέλσαι*, 148.

66. **ὑπό**, anastrophe (cf. 17), because prep. follows its case.

[*δημάρτες*, cf. 23. The pres. *δηϊόω* is 4 syll. in Homer, but η combines with ε when the following vowel is long, as here.]

67. [**ἐπώρος**, weak aor. from *ἐπόρινμι*].

[*βορέην*, Epic for *βορέαν*. Attic contracted form is *βορρᾶς*, gen. *βορρᾶ*, Epic gen. *βορέω*.]*

νεφεληγέρτα, (*νεφέλη—άγείρω*) ‘cloud-gatherer.’ [The Epic masc. term. -ά for -ης is found also in *ἱππότα*, &c.]

68. **θεοπεστήρ**, (*θεός—σεπ*, cf. 37) (1) act. ‘divinely-speaking,’ applied to the Sirens, Bk. 12. 158, (2) pass. ‘divinely-uttered’ or ‘despatched,’ and so ‘terrible,’ as here. Applied to the ram’s wool, (434) it is simply ‘wondrous.’

σύν, here probably adv. ‘therewithal,’ not tmesis.

δέ, cf. 44. For *νεφέεσσι* cf. 10.

69. [*δρῷει*, Epic plupf. with impf. force of *δρ-νυμι* (Lat. *or-iōr*).]

70. **αἱ μέν**, for accent of *αἱ*, cf. note on *αἱ δέ*, 26.

ἐπικάρσιαι, only found here in Homer, and meaning ἐπὶ κάρ, i.e., ‘headlong’ (*κάρ*, *κάρα* connected with Lat. *cer-nuus*). In later Greek it means ‘cross,’ ‘athwart,’ and so some explain it here.

71. [*τριχθά* (*τρι-, τρεῖς*) equiv. to *τρίχα* (157), with addition of suffix *ja*. For χθ in place of χι, cf. *χθαμαλός*, 25 n.]

* Curtius explains this word ‘mountain wind,’ Itat. *tramontana*, connecting it with *δρός*, which he asserts to have lost initial γ, cf. Skr. *girīś*. This γ, while it existed, probably combined with a ‘parasitic’ f, i.e. an involuntary sound, springing up after the guttural, and was labialised into β (cf. ἐνίσπω, 35) just as *βορά* ‘prey’ arose from γ*fopa*, the Lat. *vor-are* having lost initial g, (root GAR). If this derivation be correct, the mythical Hyperboreans are ‘people beyond the mountains’ not ‘beyond the north wind.’

τι, 'might,' identical with Lat. *vis*. As it began with *f*, hiatus is often allowed before it, cf. δὲ ἵν (538), hence the paragogic ν is unnecessary.

72. [κάθεμεν, strong aor. of καθίημι, unaugmented, for καθεῖμεν.]
δλεθρον, root δλ-, δλλυμ (63).

73. αὐτάς, not 'them,' but (the ships) 'themselves,' cf. 40.
ἐσσυμένως, adv. from perf. part. mid. of σεύω. The simple root συ is seen also in Epic aor. σύ-το.

προερέσσαμεν, Epic weak aor. of προ-ερέσσω (for ἐρετ-յω, stem enlarged from root ερ, as in ἐρέτης, cf. 55). Aristarchus's reading for προερύσσαμεν.

ἥπερον δέ, usually written ἥπερόνδε, cf. βουλυτὸν δέ, 58 n.

74. σῦνεχές, 'continually.' Lengthening of ν due to the following liquid (cf. 44), or more probably to the fact of root εχ being really σεχ, cf. note on ἀπορήξας, 48 I.

75. θυμὸν ἔδοντες, 'consuming our hearts,' a frequent expression in Homer, used of the despairing Bellerophon, Il. 6. 202, translated by Cic. *iψe suum cor edens*, Tusc. 3. 36. [ἔδω is an old present from root ἔδ (Lat. *ed-o*) later ἔσθω, (479), ἔσθιω].

76. τέλεσ', not 'ended,' but 'brought to perfection,' i.e. 'to full light.'

77. ἀνά . . . ἀρύσαντες, tmesis.

λεύκ', from root λυκ, (Lat. *lux*, *luceo*). λεύσσω, i.e., λευκ-յω, is from a connected stem λευκ. The accent of λευκά is drawn back on account of the elision, but all texts do not follow this rule.

78. τάς, demonstrative use of the article, cf. τοί (44), τοῦ (212), τόν (333), &c.*

* The article is used in Homer (1) demonstratively or substantively, as here, either alone or with the particles μέν and δέ (not merely in antithesis, as in Attic), γε, γάρ, &c., cf. τά γε (109), οἱ γε (113), τοῦ γάρ (519); (2) apparently in its ordinary Attic use, e.g., οἱ δ' ἄλλοι (61), τῶν δειλῶν ἔτάρων (65), τὴν νῆσον (146), &c. This is a natural development of the attributive use, e.g. τὸν δ' ὅτε πίνοιεν—μελιηδέα οὖν ἐρυθρόν (208), where the noun follows at some distance as a sort of explanation, and is thus shown to be fundamentally substantival, and a species of apposition. Thus 65 might be explained 'of them, my hapless comrades,' and 146, 'it, the island.' (3) In a relative sense, equiv. to ὃς, but only with a definite antecedent, cf. τοῖς ἐνάμελγεν (223), τοὺς ἄν κε καὶ ἡθελον, 334. This use too is no doubt originally demonstrative; compare the relative use of *that* in English.

κυβερνήται, Lat. *governator*, etymology doubtful. Spondaic ending, the fourth foot too being a spondee, contrary to the usual rule. No doubt this is intended to give a slow labouring sound to the line.

79. [**νν**, Epic enclitic particle, shorter form of **ννν**].

[**κεν**, or **κε**, Epic enclitic particle, equivalent to **ἄν**, and similarly used in apodosis of condit. sentences].

ἀσκηθῆς, ‘unharmed,’ doubtful etymology.

[**ἴκόμην**. Here **ἴ**, because no augment, but **ἴκόμεθα**, 107].

80. **ἄλλά**, for **εἰ μή**. The conditional is obscured, and this, which should be the protasis, takes the form of an independent primary sentence (another trace of Parataxis, cf. 20). So Bk. 7. 280.

ῥόος, for the form and etym. cf. *θοῆσι*, 54.

περιγνάμπτοντα, &c., ‘as I was doubling Cape Malea.’

81. [**ἀπέωσε**, Att. **ἀπώσε**, weak aor. of **ἀπωθέω**, which probably lost a digamma (root **ὸθ** for **ῷθ**), hence syllabic augment.] **εἰν-οσί-φυλλος** (22) is from this root, also Lat. **ōdi**, **odium**.

παρέπλαγξεν, &c. ‘And drifted me past Cythera.’ i.e. instead of passing between C. Malea and Cythera, he was driven south of the island. The country of the Lotophagi cannot be identified, but is supposed to have been either a part of the African coast, near the lesser Syrtis, or an island off the coast (Meninx, according to Strabo). The gen. **Κυθήρων** depends on the sense of *motion from* in **παρέπλαγξεν**. **πλάζω** for **πλαγγω** conn. with **πλήσσω**, **πληγή**, &c., Lat. **plango**.

82–104. *Visit to the land of the Lotophagi.*

82. **ἐννήμαρ** (**ἐννέα-ημαρ**), cf. Lat. *nundinae*, *novemdia*.

δλοοῖς, ‘destructive,’ ‘ruinous,’ from **ὸλ** (**δλλυμι**) probably for **ὸλοῖς**, from which is formed by metathesis another form **οὐλος**, used of Ares, &c., Il. 5. 461.

83. **ἰχθύδεντα**, the hiatus is justified by the stop, and consequent pause in the line. The ordinary reading is **ἰχθύδεντ'** **αὐτάρ**.

ἀτάρ, for **ἄτράρ**, **τ** having simply dropped out.*

84. **γαῖης**, partitive gen. (‘partial superposition’).

εῖδαρ, ‘food,’ from root **ἔδ** (75), for **ἔδ-ι-ap**, the **ι** having been forced into the first syllable. For **οῖ τ'** cf. **αῖ τε**, 110 n.

* **αὐτάρ** is probably the older form, the **υ** having passed into **τ** and then fallen out, cf. **γραῦς**, gen. **γραφός γρα-ός**, or conversely it may also have arisen from **ἄτράρ**.

85. ἐπ' . . βῆμεν, tmesis. ἡπείρου like γαῖης.
86. δεῖπνον, cf. δεπάεσσι (10) for etym.
[θοῆς, shortened form of θοῆσιν, 54].
87. πασσάμεθ', for ἐπᾶσάμεθα, from πατέομαι, 'to taste,' cf. δατέομαι, a collateral form of δαίομαι, 42. The obsolete πάομαι 'to acquire' makes ἐπᾶσάμην. Observe use of aor., equivalent to our pluperf.
ἢδε, compound conj., properly correlative to ἡμέν, but used like καὶ.
ποτήτος, 'drink,' a verbal noun from a root of double form πι and πο. The former appears simply in the strong aor. ἔ-πι-ον and fut. πί-ο-μαι, and nasalized as πιν in the pres. πίν-ω, &c., while the latter is seen in perf. pass. πέ-πο-μαι, verbal noun ποτόν (354) and ποτής, and strengthened in perf. act. πέ-πω-κα. For partitive gen. after verbs of *feeding*, cf. λωτοῖο φαγών, 102.
88. Note that δή may begin a sentence in Homer.
[προῖαν, imperf. of προῖημι, for which Bekker reads προῖην, the regular form].*
89. ἀνέρες, observe the ā. In ἀγ-ήνωρ (213) ἡνορ-έη we have η.
εἰν, the regular mood for dependent questions in historical sequence.
σῖτον εἴδοντες, as distinguished from gods, cf. Il. 5. 341.
90. κρίνας, 'selecting.' The original meaning of κρίνω, as of the kindred Lat. *cer-no* (*cre-vi*), is 'distinguish.'
91. [μίγεν, Epic for ἐμίγησαν, cf. ἔφαν for ἔφασαν (413), strong aor. pass. of μίγνυμι, Lat. *misceo* for *mic-sceo*.]
93. Herodotus describes the lotus fruit as about the size of the mastic-berry, and tasting like a date, (Bk. 4. 177). It is generally identified with the modern jujuba.
94. δε τις . . φάγοι, a conditional relative sentence, expressing a *general* supposition, and exactly equivalent to a protasis, εἴ τις φάγοι, hence the optative is used after the impf. ἤθελεν in apodosis, which expresses a *repeated* action or *general truth*. Cf. οὐ τινα γὰρ τίεσκον . . . ὃ τις σφεας εἰσαφίκοιτο, Bk. 22. 414; Xen. Cyr. 5. 3. 55; and see Goodwin § 62.

* In the 2nd and 3rd per. sing. ιεις, ιει are commoner than ιης, ιη, and must be explained by the analogy of the contr. verbs (Veitch supposes a pres. form ιέω) but then the 1st per. should be ιουν. Curtius suggests that the 2nd and 3rd per. 'dragged the 1st after them' in the use of the diphthong. Cf. Bk. 10. 100.

νέσθαι, 'to go,' from root **νεστ-**, whence also **νίσσομαι**, for **νεσ-ιο-μαι** 58, **νόσ-τος**, 97.

96. **αὐτοῦ**, adv. defined by **μετ'** ἀνδράσι Λ., cf. **αὐτόθι**, 29.

βούλοντο, 'they preferred,' a sense which **βούλομαι** (root **βολ-**, Lat. **vol-o**, β prob. hardened from f) often has in Homer. Observe the sing. and pl. verbs after the indef. **ὅς τις**.

97. [μακέμεν, Epic. infin., cf. ἀκονέμεν, 3 n.] This pres. infin. denotes a *continuous*, the aor. **λαθέσθαι** an *immediate* action.

ἀνάγκη, 'forcibly,' dat. of manner, like **βίᾳ**.

99. **ὑπὸ ξυά**, to be taken with **ἐρύσσας**, 'dragging them beneath the benches.'

[**ἐρύσσας**, weak aor. part. of **ἐρύω**, also **ἐρύσας**, 77, cf. 39.] There is no real hiatus, for **ἐρύω** has digamma; stem **ἥρυστ-**, cf. 300.

100. **ἐρήρας**, heteroclite pl. of **ἐρί-ηρος**, compound of prefix **ἐρι-** and root **ἀρ-**, (**ἀραρίσκω**, &c.) in the *moral* sense of 'fitting,' which appears in **ἀρετή**, cf. **ἐνὶ φρεσὶν ἡραρεν ἡμῖν**, Od. 4. 777. It is not easy, in this compound, to detect the notion of *extension*, by which Buttmann, connecting it with **εὐρύς**, distinguishes **ἐρι-** from **ἀρι-**.

101. [**ώκειάων**, Epic gen. pl. fem. of **ώκυς**, cf. **θεάων**, 29. This form explains the fact of the gen. pl. in the 1st decl. being always circumflexed, -ών contr. for -άων or -έων, cf. **νευτέων** 130.]

102. [**λαθοῖο**, cf. 87.]

λαθηταί. The regular sequence to **κελόμην** would be opt., but subj. is used for *vividness*.

103. **κληστοί**. It is doubtful whether this word in Homer means 'benches' (like **ξυά**, 99) or 'thole-pins.' Taking the former sense the phrase would mean 'sat on the thwarts'; with the latter, 'sat at the rowlocks.' See Merry's Appendix I. [**κλησ** becomes **κλεῖς** in Attic.]

104. **ἄλα**, fem., to be distinguished from **ἄλς**, masc. Cf. **ἄλμυρόν**, 470.

105–151. *Manners of the Cyclopes; the small uninhabited isle on which Od. lands.*

ἔρεμοῖς, this word like **ἔρεσσω** is from **ἔρετ-**, an expansion of root **ἔρ**, cf. 73.

106. **Κυκλόπων**, (**κύκλος-ῶψ**, 'round-eyed') a gigantic race, described by Hesiod as only three in number, and occupied in forging the bolts of Zeus, an account which Virgil follows. Euripides in his satyric drama, the *Cyclops*, depicts them as living in Sicily, near Aetna. Homer seems to place them on the north coast of

Africa, but the absence of my note of wind or direction marks the entrance of a wonder-world, as Nitsch remarks.

ὑπερφιάλων, explained by Buttmann as **ὑπέρ-φυ-άλων** from root **φύ** in **φύω** (cf. adv. **ὑπέρφεν** and adj. **ὑπέρ-φυ-ής**), is an instance of the rare change of **υ** to **ι**, cf. also **φίτν**, and **σίαλος** from **σῦς**. Thus the primary idea would be ‘overgrown’ and so ‘overbearing.’*

Note the absence of a conjunction, called asyndeton.

107. **Θεῖσιν**, &c., not expressions of piety, but careless confidence in nature, cf. Eur. Cycl. 333.

108. [ἀρδώσιν, Epic for ἀρόσυσι, ἀροῦσι, cf. note on περόσι, 129.]

109. **ἄσπαρτα**, from **ἀ** and **σπείρω**. Observe the final **ā**, due to its position in arsis. So **πλέομέν**, 105.

ἀνήροτα, from **ἀ** and **ἀρόω**; for the **η** cf. κατηρεφής, 183.

φύονται, with neut. pl. subject, because the plurality of *kinds* is emphasised, cf. ναῖον, 222 n.

110. **αἱ τε**, generally written **αἴτε**. The **τε** is not a copula, but very frequently accompanies the rel. in Homer. So **οἱ τε**, 84, 120, cf. **οἵος τε**, used like **δυνατός** in Attic.

111. **ἐριστάφυλον** (**ἐρι-σταφυλή**), ‘of abundant clusters.’

σφιν . . . αἴξει, ‘makes them to grow for them.’

112. **θέμιστες**, ‘oracles of law’ (B. L.), Epic pl. of **θέμις**, from root **θε** (**τί-θη-μι**).

114. **δὲ ἔκαστος**, hiatus explained by the digamma in **ἔκαστος**.†

115. **παῖδων**, obj. gen. after **θέμιστεύει**, ‘is judge over,’ like **ἄρχειν** and other verbs of ‘governing.’

ἄλληλων, obj. gen. after verb of ‘caring for,’ being mindful of,’ as with **φροντίζειν**, &c.; so Διός 275.

116. **Ἐπειτα**, ‘now’ is merely connective and unemphatic.

λάχεια, now explained ‘rough’ i.e. ‘overgrown.’ The Scholiast interpreted it **εὐγεῶς**, ‘rich soiled.’ The ancient critic Zenodotus read **ἔλάχεια**, ‘small’ (from **ἔλαχύς**, the obsolete positive of **ἔλάσσων** **ἔλάχιστος**) and is followed by Bekker, with the approval of Curtius.

* The old derivations (1) from **φιάλη**, ‘goblet,’ and (2) from **ὑπέρβιος** (for **ὑπέρβιαλος**) are inadmissible.

† **Ἔ-** is from the stem of the reflexive pronoun, while **-καστος** is from that of the interrog. or indef. (cf. **πόστος**, **πόσος**, &c., where the Ionic preserves the original **κ**, so **κόστος** **κοῖος** &c., Lat. *quantus* *quotus*, &c.)

παρέκ, 'outside,' compound of **παρά** and **ἐκ**, cf. ὡπ' **ἐκ**, 489.

117. **γαῖης**. With La Roche's punctuation, the gen. depends on **λίμενος**, but Ameis places the stop at **τετάνυσται**, taking **γαῖης** with **οὐτε σχεδόν**, &c.

118. **ἐν**, adverbial, 'therein,' cf. 132, 134, 136.

ἀπειρέσιαι, 'countless,' Epic equivalent of **ἄπειρος** (**πέρα**). Another form is **ἀπερείσιος**.

[**γεγάσων**, Epic perf. of **γίγνομαι** with pres. force. The shorter stem **γεγα-** appears in the dual and plur. i.e., with the heavier endings, and the longer **γέγονα** in the sing. i.e., with the lighter endings. So with **μέμονα**, **μεμάσι**, cf. 141.]

119. **οὐ μὲν γάρ**, &c., 'for the tread of men scares them not away.'

120. **μιν εἰσοιχνεῦσι**, 'frequent it.' [The contraction from **εο** or **εου** to **εν**, found in Epic, Ionic and Aeolic.]

[**μιν**, acc. sing. of 3rd personal pronoun, from a different stem, cf. 234.]

κυνηγέται. This word and **ποίμνη** (122) are not used elsewhere by Homer, whose usual terms are **θηρητῆρες** and **πῶν**, hence Nitsch and others regard 120-124 as spurious.

121. **ἐφέποντες**, 'ranging' from **ἐπί-ἔπω**.*

122. [**κατασχεται**, a peculiar form for **κατίσχεται** or **κατέχεται** which some consider is evidence of *f*, but more probably *ἴσχω* is for *σι-σεχω* (cf. 37, note) a redupl. form of **ἔχω**.]

ἀρότοισι, (**ἀρόω**) 'by tillage.' Abstract words are occasionally found plur. in Homer; cf. **μαντόσυναι** Il. 2. 832.

123. **ἅματα πάντα**, simply 'for ever.'

124. **χηρεύει**, 'is destitute,' from root **χα**, whence **χήρη**, 'a widow,' also **χάτις χατίζω** and **χῆτος** 'lack.' Obj. gen. **ἀνδρῶν** depending on notion of *want*.

μηκάδας, 'bleating,' from root of **μηκάομαι**, 439 n.

* This **ἔπω** (root **ἐπ** for **σεπ**) in spite of the resemblance must be distinguished from that mentioned with **ἐνίσπω**, 37. In both the **π** arises from **κ**, by 'labialism,' but the middle **ἔπομαι** shows the present form to be connected with Lat. *sequor*, while the other verb is represented by the obsolete *in-seco*. Other traces show a remarkable parallelism between the two roots. Thus *cum ipso pol sum secuta*, Plaut. Mil. 1220 must mean 'I had a talk with him,' (if the reading be correct.)

125. πάρα, for πάρειστι with anastrophe, cf. ἔνι for ἔνειστι, 126.

μιλτοπάργοι, 'red-prowed,' lit. 'vermillion-cheeked' from μίλτος and παρειά) a standing epithet of ships in general, cf. μιλτηλιφέες applied to the ancient ships by Herodotus.

126. 'Nor are there among them builders of ships, who might fashion,' &c. οὐδῶν obj. gen.

κάμοιν, the original meaning of κάμνω is simply 'make,' not 'toil' or 'weary.' It passed into the latter meaning in classical Greek, but in modern Greek has simply the sense of 'do.'

127. ἐυστέλμους, 'well-decked' or 'timbered' (*σέλμα*). The σσ may perhaps indicate the loss of *f*.

αἱ κεν, &c., 'which should perform all their service.'

128. [ἰκνεύμεναι, cf. εἰσοιχνεῦσι, 120.]

οἵα τε πολλά, &c., 'as men oftentimes cross, &c.,' cf. οἵα τε πολλὰ γίγνεται ἐν πολέμῳ Bk. II. 536. The acc. is a 'contained' or cognate acc. with περώσι.

129. [περόσι, Epic for περάουσι, περώσι.]*

130. 'Who might likewise have made of their isle a goodly settlement' (B. L.) καὶ emphasizes οὐσιον.

σφιν, *dativus commodi*.

ἐνκτιμένην, (εὖ-κτίζω) forms part of the predicate, cf. 533 n.

131. οὐ μὲν γάρ, &c., substantive verb ἔστι omitted.

ὥρια, 'the products of the seasons.'

132. ἐν, adv. cf. 118, and with εἰσι omitted equivalent to ἔνι, 126; repeated 134, 136.

πολιοῖο, here an adj. of 2 terminations, but generally of 3; many adjectives vary thus in Homer.

δχθας, der. from ἔχω 'to hold' 'confine,' elsewhere applied to banks of rivers or trenches.

* Not as commonly explained a case of contraction and subsequent expansion, but as Curtius shows, of compensatory lengthening (ω due to the loss of the spirant j) and then of assimilation (a changed to o on account of the following ω). Cf. ἀρόσιν 108, in which of course only the first of these processes takes place, cf. also ἀλόωνται, 254, δρόωντες, 295, and ἐκπεράq, 333 n. Distinguish this verb from another περάω, the original of the later πιπράσκω; used in Homer only of selling prisoners, and primarily implying 'to carry over the sea' (πέρα).

133. μάλα κ', &c., 'the vines would be unfailing indeed.' Suppressed conditional, as in 126, 127, 130, 131, 134.

134. ἄροτρος λέση, 'level land for ploughing.' Like ἄροτρος, 122, an abstract word properly, as its form shows, but used concretely, like *aratio* Cic. Phil. 2. 101.

βαθὺ λήιον, a 'tall' or 'deep' crop, according to the way of looking at it, cf. βαθεῖνς αὐλῆς (239) but ὑψηλή, 185.

135. εἰς ἔρας, 'as the seasons come.'

ἀμφέν, opt. of ἀμάω 'to reap,' diff. sense in mid. cf. 247. Note ἀ in act., ἃ in mid. and διαμάω.

πίαρ, 'richness' 'fatness,' ἐστὶ omitted. Some make πίαρ an adj., neut. of πίων (fem. πίειρα) in which case ὑπ' for ὑπεστὶ should be written, 'there is rich soil beneath.'

136. ἵν, 'where,' the original *local* sense.

χρεό, always monosyll. by synizesis, cf. 43. Equiv. to Attic χρεία, but used like χρή with acc. of the person, Il. 11. 409.

πείσματος (no connection with πείθω) is general, and includes both sorts of 'moorings' mentioned in 137.

137. εύνάς, blocks of stone attached to cables, thrown out from the bows, which pointed seawards, to serve the purpose of anchors, which were unknown in Homer's time. The πρυμήσια were hawsers from the stern (πρύμη) made fast on shore.

βαλέαν [Epic strong aor. infin., also βαλεῖν], infin. of purpose explaining πείσματος.

138. [ἐπικέλσαντας, one of the few verbs with liquid stems (in λ and ρ) which form weak aor. in -σα, cf. ἐπώρσε, 67. ἐκυρσα, ἐφυρσα and others occur. ὀκέλλω is the form used in Attic.] Supply for the constr. χρεώ ἐστιν, 'it is (only) needful.'

εἰς δ, 'till,' equivalent to Attic μέχρι. κε is attached because it is future and so indefinite.'

[ναυτέων, cf. ὠκειάων, 101 n.]

139. [ἐπιπνεύσωσιν, a form which shows the original diphthong of the stem πνευ, which became πνεψ in the present stem, whence πνέω for πνέψω. A shorter stem πνω appears in some derived forms. For πνείω cf. 10.]

ἄργα, 'breezes,' lit. 'blowers' from ἄημι, root af.

140. κρατός. Look up all the forms from this stem. κάρα is used as the nom.

141. κρήνη, in apposition to ὕδωρ.

ἐπόσπειρος (30) ‘from under a cave.’

αἴγειροι, from stem αἴγ-, acc. to Curtius, ‘the quivering poplar.’

[πεφύασιν, from shorter perfect stem πεφυ- cf. 118.]

142. καὶ . . . οὐδέ, ‘parataxis,’ cf. 20.

143. ὀρφναῖην ‘dark,’ conn. with ἔρεβος and Ὀρφεύς.

οὐδέ, &c., ‘nor was there light to see,’ epexegesis of ὀρφναῖην. προύφαινετο is impers. and προύφαινε (145) is intrans. ‘showed her light.’

144. ἀήρ, ‘mist,’ as always in Homer; observe the gender.

145. δέ, for the quantity cf. ἐπί, 150, δέ, 154 and 44 (note.)

146. τὴν νῆσον, cf. τὸν χῶρον 181 and note on 78. In translation of course this use cannot always be distinguished from the Attic, if it is not even identical. Some translate ‘*that island*.’

ἔσενδρακεν two forms of stem,—δράκ, seen in strong aor., and in subst. δράκων adv. ὑπόδρα (with loss of κ) and δέρκ (for δαρκ) in pres. δέρκομαι.

147. οὐδέ' οὖν, a correction for οὐτ' οὖν, because οὗτε is only used, as a rule, in connection with another οὗτε. But some justify it by an οὗτε implied in οὐ, cf. 146. οὐ τις . . . οὗτε occur Bk. II. 483.

[προτί, for πρός, cf. 11. Another form ποτί occurs 289.]

148. ἐπικλησαι. For the infin. after πρίν in a neg. sentence, cf. 65 n. In Attic the indic. is usual.

149. κελσάσγοι, here intrans. The *dat. commodi*, as though the ships were persons, is peculiar; in Attic we should have gen. abs.

150. ἐκ . . . βῆμαν, tmesis. For ἐπί cf. note on ἀπορήξας 481,

ῥήγμανι, ‘the surf’ or ‘breakers,’ from root *fray*, *rhígnymu* ‘to break,’ Lat. *frango*.

151. ἀποβρέχαντες, ‘having fallen into *heavy sleep*’ from stem *βρι*, seen in *βρίθω* *διβριμος* or *διμβριμος* (233), &c. Note the force of the aor., so *βασιλεύσας*, ‘having come to the throne,’ not ‘reigned.’

διαν, from root διε ‘to shine,’ when applied to physical objects, is probably simply ‘bright,’ though it may be explained here like *ἱερός*, 56.

152–192. *Hunting and feasting for one day; then he sails with his single ship to the land of the Cyclopes.*

152. ἡριγένεα, ‘early-born,’ from ἡρι, conn. with ἡώς (cf. ἡέριος, 52) and root γεν. This adj., *ῥοδοδάκτυλος*, and *ἐνπλόκαμος* (76) are standing epithets of ἡώς, cf. 125.

153. **Ἄνωμεθα**, [Epic for -ούμεθα] ‘we roamed.’

αὐτήν ‘itself,’ i.e., the interior, not merely the coast.

154. [κοῦραι, Att. κόραι, cf. νοῦσος for νόσος, 411.]

ἄγισχοις, ‘lord of the aegis,’ from *αἴγις*—*έχω*. This *αἴγις* is probably not conn. with *αἴξ*, 155, but another word meaning originally ‘hurricane,’ conn. by Curtius with *ἐπ-είγ-ω*, *αἴγι-αλός*, &c.

155. **δρεσκόντος**, ‘dwelling in the hills,’ from *δρός*—*κεῖμαι*.

τινά implies a special providence, cf. 53.

156. **αἰγαντας**, either from *αἴξ*, meaning ‘goat-spears,’ or from root of *ἀΐσσω*.

δολιχάνλους, simply ‘long,’ **δολιχός** belonging strictly to the *αὐλός* or ferule, but practically to the spear.

157. **διὰ . . . κοσμηθέντες**, tmesis.

158. **μενοεκά** ‘abundant’ originally ‘satisfying desire,’ applied usually to food and drink, but also to plunder, gifts, &c., from *μένος* and *φεικω* found in *ἔστια* 190 n.

159. **δυάδεκα**, Homer uses also **δυοκαίδεκα** (195) and the Attic **δώδεκα**. For *ἔποντο* cf. 121 n. Note the hiatus.

Ἐς δέ, &c., ‘and to each ship nine goats fell by lot,’ a sense of *λαγχάνω* not found elsewhere in Homer. One MS. reads *αἴγας*, and *ἐν δὲ ἔκαστη* with some others. These readings would give *λάγχανον* its usual sense, the subject *ἔταιροι* being supplied. *ἔκαστος* had F originally, so δέ is not elided, cf. 65.

160. **ἔξελον**, ‘they had set apart.’ The 1st per. must have been *ἔξελόμην*.

161. **ὦς**, demonstrative like *οὗτος*, as in Attic.

πρόπταν, the ā is due to accent, cf. *πᾶν*.

162. **κρέατ'**, observe the ā which appears throughout *κρέας*, cf. dat. pl. *κρέασι*. The common reading is *κρέα τ'*, and this form frequently occurs in Homer, cf. 297, where it is elided. *κρέα* cannot be explained from *κρέατα*, *κρέαα*, so must be referred to another stem *κρεο*. It occurs with synizesis 347, cf. Bk. 3. 33.

ἄσπετα, orig. ‘unspeakable,’ and so ‘boundless,’ ‘abundant,’ from *ἀ-σπεπ*, cf. 37, note.

μέθυ ήδον, no real hiatus, cf. note on *ἄσμενος*, 63.

163. **νηῶν**, depending on the sense of *removal from* in *ἔξεφθιτο* ‘was spent out of,’ cf. *Κυθήρων*, 81. The hiatus is only apparent, for *οἶνος* had F cf. Lat. *vinum*. See 196, 208, &c.

έρυθρός, equivalent to Lat. *rufus*, as *f* stands for the dental as well as the labial aspirate. *Ruber* is also conn., cf. οὐθατα 440 n.

164. [ἐνέην. The form ἔην is found almost as often as ἦν for the 3rd per. sing. imperf. of εἰμί. The forms ἤην and ἥεν also occur, and the iterative ἔσκε often.]

ἀμφιφορεύσιν, from ἀμφί-φέρω, 'a thing carried by handles on both sides,' (see Dict. of Antiquities.) In later Greek it was shortened to ἀμφορέύς, whence Lat. *amphora*, cf. ἡμέδιμνον for ἡμιμέδιμνον.

165. **Ιερόν**, an epithet constantly applied to cities, cf. the oft recurring *Ἰλιος ἱρή*, perhaps as being under the protection of deities. Note the *i* in thesis, and cf. 56.

πτολεμόν, Epic for πολίεθρον, so πτόλις and πτόλεμος. The τ possibly arose by 'dentalism,' from a spirant *j* which developed a parasitic δ, and was afterwards expelled by it. Cf. χθαμαλή, 25 n.

167. **φθογγήν** (*φθέγγομαι*) taken with the verb by zeugma. We should expect ἡκούομεν. The best parallel is Aesch. P.V. 21. *ἴν' οὔτε φωνὴν οὔτε του μορφὴν βροτῶν δψει.* αὐτῶν is emphatic, marking an opposition, cf. αὐτούς 40.

168. **ἐπὶ . . . ἥλθε**, tmesis.

171. **ἀγορὴν θέμενος**, 'having called (arranged) an assembly,' the regular sense of ἀγορή in Homer. Cf. θέσθαι δάīτα, μάχην, &c. For καὶ τότε cf. 59.

μέτα, observe the use with dat. not found in Attic.

[**ἴετον**, this syllabic augment points to a lost *F* (cf. note on ἐφεήκε, 38) the diphthong appears in the other words, and εἰπ is probably a reduplicated aorist stem for *fe-feπ*, root *feπ*, labialised from *feκ*, cf. Lat. *vox, voc-are*, &c., and note on ἤπαρ, 301. There is no connection with the root σεπ (37) though they are often confused. The unaugmented Attic form εἰπον only occurs once in Homer, Od. 6. 223.]

174. **οἱ τινές εἰσιν**, regular dependent question, primary seq.

175. **ἢ ρ' &c. ἢ . . . ἢ** in correlation mean 'either . . or,' but **ἢ . . . ἢε** here, occurring in an indirect double question, are used like the Lat. *utrum . . . an*, cf. the parallel passage, Bk. 6. 120, where the question is direct, and therefore **ἢ** not **ἢε** is used in the first part. The second **ἢ** in a double question, direct or indirect, is always circumflexed. Cf. 253, also Bk. 1. 175 (indirect question). The subst. verb εἰσί is omitted.

176. [**ἥε**, an Epic form of **ἢ**, as **ἥέ** of **ἢε**.]

Θεουδής, first explained by Buttmann as ‘godfearing’ from **θεός-δέος**, the diphthong *ou* being due to *F* which originally stood after *δ* in **δέος**, **δεύδω** and kindred words.*

177. **ἀνὰ νηὸς έβην**. Hermann and others connect **ἀνά** with the noun, translating ‘I climbed up the vessel’s side,’ as distinguished from **ἐπί**, ‘I went on board ship.’ It is probably better to join **ἀνέβην** (cf. **ἀνὰ . . . λῦσαι**, 178) taking **νηὸς** as a partitive gen. of place, cf. **γαίης**, 84, and **ἄν δ’ ἄρα Τηλέμαχος νηὸς βαῖν**, Bk. 2. 416.

178. **ἀμβαίνειν**, an instance of ‘assimilation.’†

181. **τὸν χῶρον**, ‘*that place*’ (cf. 146 n.) refers to 166 (Ameis.)

[**ἔντα**, Epic part. of **εἰμί**, cf. **ἔω**, 18.]

182. **ἔνθε δ'**, for **δέ** in apodosis cf. 57.

ἔσχατη, (**ἔσχατος**) ‘the furthest part’ or ‘border’ cf. 280. Some read **ἴδομεν σπέος**, objecting to absence of *F* in **εἴδομεν**, but cf. **εἴδεται** (11) and note on **ἄνακτος**, 452.

183. **κατηρέφες**, (**ἐρέφω**) ‘roofed over,’ cf. **ἀνήροτα** 109.

184. **Ὄνεις**, 3 syll. (**Ὄις** for **Ὄης** Lat. *ovis*, Skr. *avis*), cf. 425.

ἰανεστκον, an iterative tense from **ἰαύω**, ‘used to sleep,’ i.e. at night, cf. **ἐν-ἰαυε**, 187 (etymol. doubtful, perhaps a redupl. stem from root **α-** cf. **ἀεσα**, for **ἀεσα**, ‘I rested.’)

περί, adverbial, and local in sense. It has another meaning, ‘exceedingly,’ in which sense it is accented **πέρι** by some editors.

αὐλή, a ‘yard’ or ‘court.’

185. **δέδμητο**, syncopated plupf. pass. of **δέμω**, root **δεμ-**, whence **δόμος**, Lat. *domus*, &c.

κατωρυχέεσσι, ‘deeply imbedded,’ [heteroclite dat. pl. of **κατώρυξ** (**κατ-ορύσσω**) as if from **κατωρυχής**.]

* Its effect is often to be seen (in the weak aor. only) in lengthening a preceding short vowel, cf. **δέ δείσαντες** 236, 396, and in compounds or even after the augment, thus **ὑπό-δείσας** 377, (commonly written **ὑποδδείσας**) and **ἔδεισεν** frequently. **Θεουδής** used to be explained as **θεοειδής**, ‘godlike,’ and some say it is **θεο-βαδής** (**ἀνδάνω**).

† The preps. **ἀνά**, **κατά**, **παρά** may drop their final vowel in Epic, both in composition and separately, cf. **παρθέμενοι**, 255, **πάρ**, 194, and **ἄν** (last note). This is called ‘apocope.’ The final consonant of **ἄν** and **κάτ** is assimilated, if possible, to the following consonant, thus, **ἄγκλίνας** for **ἀνακλίνας**, **κὰδ δέ** for **κατὰ δέ**, 372, 459, &c., **κάββαλε** for **κατ-βαλε**, &c. With **ἀμ-βαίνειν** cf. **συμ-βαίνειν**.

186. ιδέ, used like ἡδέ, 87. It is probably formed from the pronoun stem *i*, as ἡδέ from stem *a*.

187. δς . . . τε, equiv. to δς, cf. 110 n. Some read τά for τε.

188. [ποιμαίνεσκεν, iterative tense, cf. 184.

μετ' ἄλλους, &c., 'consorted with others.'

189. ἀθεμιστια ἥδη, 'was of lawless mind.'* In English we should invert the constr. thus, 'dwelt apart in lawlessness of mind' (B. L.)

190. [ἐτέτυκτο, plupf. pass. of τεύχω, 'to fashion.]

ἔφκει, 'he resembled,' plupf. from ἔοικα, for ἐφώκει (root probably *fik*) hence hiatus is only apparent, cf. μενο-εικέα, 158. 'Polyphemus's name is not mentioned till 403.

191. ρίψ, 'a peak,' sometimes a promontory, hence the names Rhium and Anti-rhium on the Corinthian Gulf. For ἀλλā cf. 68.

192. ἀπ' ἄλλων, 'apart from others.' ἀπό often occurs in this sense in Homer, even without a word like οἶος, cf. φίλης ἀπὸ πατρίδος αἵης ἔσσεται, Bk. I. 203. In this use some modern editors write ἀπο.

193–230. *Mooring the ship, he goes with 12 men to the Cyclops' cave, which is described.*

194. αὐτοῦ, 'there,' cf. 96.

πάρ, cf. 178. The *i* in νῆι is due to arsis ; in 173 and elsewhere we find νῆī.

[ἔρυσθαι, pres. infin. without 'thematic' vowel (cf. 17,) from ἔρυμαι or εἴρυμαι, which in indic. only appears as imperf. ἔρυσο, εἴρυτο, &c., the other forms coming from ἔρύομαι or εἴρύομαι with thematic vowel. The stem is *erpu*, hence app. hiatus. No connection with ἔρύω, 99.]

196. αἴγεον, elsewhere in Homer αἴγειος is used. Cf. χρύσεος with χρύσειος, &c.

οῖνοι, for *foínoi*, hence μέλανος, cf. 163. Gen. of contents, cf. 346.]

197. Μάρων, no doubt connected with "Ισ-μαρος Maroneia, a town of the Cicones, was called after him. Various mythological accounts represent Maron himself or his father Euanthes as son of Dionysus.

198. [ἰρένς, Epic and Ion. for ιερέύς as ιρός for ιερός.]

'Απόλλωνος, the *ā* occurs only in the 4-syll. case-forms, when

* This use of *oīda*, referring to *temper* and *thoughts* rather than *knowledge* is common in Homer, cf. ὅτι οἱ φρεσὶν ἄρτια ἥδη, Il. 5. 326, said of a *congenial* friend. For the apparent hiatus, cf. 28, II.

in arsis; cf. 201, where ἄ occurs in thesis. This protection of the priest is a striking evidence of the religious feeling of Homer's age.

ἀμφιβεβήκει, 'used to watch over,' implies that he had forsaken the city at its downfall, according to the common belief, cf. Aesch. Theb. 204, Verg. Aen. 2. 351. Homeric perfects being generally equivalent to presents, the plupf. is used like the impf. Cf. Χρύσην ἀμφιβέβηκας, Il. 1. 37, (metaphor from bestriding a fallen friend for protection.)

199. **οὕνεκα**, for **οὐ ἔνεκα**, 'because.' It also means 'wherefore,' and 'that,' in Homer.

περισχόμεθ', 'had protected him, 'fenced him round,' on occasion of the capture of Ismarus, 40-42.

200. **άισμενοι**, 'with reverence.' The app. hiatus after this word may be explained by the digamma, **ϝέκει**, cf. **ὗοικον**, 35.

201. **'Απόλλωνός**, the **ό** probably explained by the arsis, affected too by the pause at the full stop.

[**πόρεν**, strong aor. from a stem **πόρ**, appearing also in the perf. impers. **πέπρωται**, 'it is fated,' originally 'it is given,' hence **ἡ πεπρωμένη** sc. **μοῖρα**, 'fate.]

202. **τάλαντα**, most likely a variable weight in Homer's time, as no definite standard seems to have been then recognised. A talent was possibly about half the value of an ox, according to Merry.

203. **πανάργυρον**. **παν-** in composition is short before vowels, unless in arsis.

204. **οἶνον**, acc. after **δῶκε**.

δυώδεκα πάσιν, 'full twelve,' like the modern expression 'all told.' Some explain it 'twelve in all,' like the later **οἱ πάντες**. Cf. Bk. 24. 60.

205. **ἀκηράσιον** (**ἀ-κεράννυμι**) 'unmingled,' equivalent to **ἀκήρατος**. Cf. 106 for asyndeton.

οὐδὲ . . . αὐτόν, parataxis, cf. 20.

206. [**ἥειδει**, equiv. to **ἥδη**, 189. Some texts read **ἥείδη**.]

δμώων, from **δμώς**, 'a man-servant ;' the corresponding fem. form is **δμωή** (root **δμ** in **δμάω**) and we find **δμωεις καὶ δμωαῖ** in the Il. **ἀμφιπόλων** is only used of female servants in Homer. For **ἐνὶ οἴκῳ** Cf. 35.

208. **τὸν δ' . . . οἶνον**, a frequent use of the article, called 'attributive,' when the noun only follows in an explanatory way, cf. 78 n. For app. hiatus, cf. 196.

ὅτε πίνοιεν, 'whenever they drank.' The opt. in historical sequence, cf. **ὅς τις φάγοι** (94) **ὅτε ικάνοι** (333), is quite regular. These

'indefinite' sentences, as Mr. Sidgwick calls them, are classed by Goodwin as conditional relative sentences, § 62.

209. *ᾔν*, &c., 'he filled one cup and poured it into 20 measures of water.' Probably the distributive use of *ἀνά*, though some take it with *χεῦ* by tmesis, *μέτρα* being thus object. The *ο* in *ῦδατος* is due to arsis. *ἀνά* is not elided because of *F*; with *Feík-oσι* cf. Lat. *viginti*, and *ἐεικοσόροιο*, 322.

210. [*χεύ*', Epic aor. of *χέω*, *ἔχεντα* for *ἔχεντα*, also *ἔχεα*, cf. 10.]

δδμή, later *δσμή*, cf. *δσμενοι*, 63 (root *δδ*, in *δζω*, *δδωδα*, Lat. *odor* and *oleo*, &c.). The hiatus after *ἡδεῖα* may perhaps be explained by the caesura.

211. *ἄν* . . . *ἥνειν*, 'it was,' common use of *ἄν* with imperf. or aor. to denote a *customary* action, not conditional. [For *ἥνειν* cf. 164]. Observe the impf. which is the regular tense. *ἄδωδει* is also an impf. in sense. The aor. *χεῦ* is exceptional in an apodosis of this kind.

212. *τοῦ*, demonstrative, cf. 78. It goes with *ἔμπλήσας*, probably, being the regular case, though some join it with *ἀσκόν*, as gen. of contents, cf. *οἶνοιο*, 196.

ἐν, strictly an adv. (118) but defined by the dat. *κωρύκῳ* following, cf. *ἐν δέ τε οἴνοι κρητῆσιν κερώωντο*, Bk. 20. 252.

ἵμα, 'provisions,' *ἔφόδια* in later Gk. Here disyll. by synizesis of *ια*, but commonly trisyll., the *i* being short, unless in arsis. Some write *ἥμα* here.

213. [*όίσατο*, 4 syll., cf. 6. In Homer *οῖω* and *όίω* are the commonest forms of the pres. ind., *όίομαι* is often found, *οῖομαι* only once and the Attic *οίμαι* never.]

ἄγηνωρ, 'lordly,' from *ἄγω-άνήρ*, cf. *πεισήνωρ*, *ἥνορέη*, &c., 89 n.

214. *ἄνδρ'*, subject of next verb.

ἐπιειμένον, 'wearing,' 'clothed in,' cf. *ἀναιδείην ἐπιειμένε*, Il. 1. 149, and *έμοὶ τοσσήνδε θεοὶ δύναμιν περιθεῖεν* Od. 3. 205; also Psalm 93. 1. [In *εῖμαι* (from *ἔννυμι*, stem *Feσ*) the initial letter is really *F*, cf. Lat. *vestio vestis*, hence *ἐπι(F)ειμένος*, never in Epic *ἔφειμένος*.]

ἀλκήν, acc. because the verb takes double acc. in active.

216. *οὐδέ*, 'but . . . not,' cf. 230. So the Lat. *nec* for *nec tamen*.

217. *νομὸν κάτα*, 'anastrophe,' cf. 66, 17. This position of the prep. is also found in Tragedy. Distinguish *νομός*, 'pasture,' from *νόμος*, 'law.' Both are from *νεμ*, root of *νέμω*.

218. [*ἐθηέύμεσθα*, Epic impf. (-σθα = -θα) of *θηέομαι*, old form of Attic *θεάομαι* (root *θαF* in *θαῦμα*, &c.) cf. *εἰσοιχνεῦσι*, 120.] For app. hiatus cf. 159.

219. ταρσοί, &c., 'the baskets were laden with cheeses.' Cf. πλεκτοὶ τάλαροι, 247; with βρῖθον cf. ἀποβρίξαντες, 151.

στάνοντο, &c., 'were crowded with.' Both verbs take the gen. on the analogy of words denoting *fulness*, but both are also used with instrumental dative, cf. 445 and Bk. 6. 159, ἐέδνοισι βρίσας.

ἀρνῶν, from a hypothetical nom. sing. ἀρήν for ῥαρήν.

221. [ἔρχατο, also ἐέρχατο. 3rd per. plur. plupf. pass. of ἔργω or ἐέργω later εἴργω, root ῥέργυ] *

πρόγονοι . . . μέτασσαι, 'the firstlings' (*πρό-γεν*) . . . 'the summer lambs,' lit. 'the middlings.' μέτασσαι from μετά as περισσός from περί, &c. The word only occurs here.

222. ἕρσαι, 'the younglings,' ἕρση or ἐέρση for ῥέρση properly 'dew.' By the same metaphor δρόσος is used for a lion's whelp, Aesch. Ag. 138.

[νᾶον, impf. of νάιω or νάώ for σνάεω, conn. with νέω for σνεφω. Some read νᾶον here.] The plur. verb is probably to be explained like φύονται, 109.

δρῷ, 'whey,' from ὄρός masc. δρός 'a mountain,' is neuter.

ἄγγεα, 'vessels,' includes the γανλοί and σκαφίδες, 'milk pails,' and 'bowls,' cf. πείσματος, &c., 136.

223. τετυγμένα, cf. ἐτέτυκτο 190, supply εὖ, 'well-wrought.'

τοῖς, relative use of article, cf. 78 n.

ἐνάμελγεν, without augment, cf. ἡμελγε, 238.

224. πρώτισθ, a kind of double superlative, πρώτος itself being really for πρόατος from πρό, cf. 62.

225. τυρῶν, part. gen. 'some of the cheeses,' cf. 93.

αἰνυμένους, sc. ἡμᾶς, 'that we should take, &c.'

226. καρπαλίμως, 'speedily,' from root καρπ or κραπ, whence also κραπνός, for κραπ-ινός 'swift.'

227. ἀλμυρόν, adj. formed from ἀλς, 104. The Lat. *salt* shows that the aspirate represents a lost σ.

228. ή τ' ἄν, for η τοι ἄν, cf. 13 n., 'truly it would have been far better.' κέρδιον 'more gainful,' conn. with κέρδος, &c. The sentence is parenthetical.

* The endings of perf. and plupf. pass. in -αται -ατο, for -νται -ντο always occur in Epic after consonants and ι, sometimes after υ and long hard vowels. Similarly with the opt. They are commonly used in Ionic, and occasionally in Attic. Cf. εἴατο (545) ἀπολοίατο, 54.

229. *αὐτόν*, the man himself.' No real hiatus at *τε*, cf. 11.

εἴ μοι, &c. 'if perchance,' or 'in case he might give.'*

230. 'Yet after all he was not destined to be welcome to my comrades when he arrived.' Cf. 216.

ἔρατεύς, conn. with *ἔρατός*, *ἔράω*, &c. The fut. infin. with *μέλλω* is as common as the pres. in Homer, cf. *κιχήσεσθαι*, 477.

231–306. *The monster arrives with his flocks, and foiled by Odysseus in his questions about the ship, devours two of the men.*

231. [*κήαντες*, Epic aor. of *καίω*, for *καφ-ίω*, root *καφ* or *καυ*. *κέας* is found in Att. poetry, but the prose aor. is *ἔκανσα*. Cf. *ἔκηα*, 533. Most MSS. wrongly read *κείαντες*.]

ἔθύσαμεν, 'we offered' an offering, usually of meal, here of cheese.†

233. *εἴος*. Three forms appear in the common texts of Homer, *ἔωσε*, *ἴως*, and *εἴος*. The last two forms have no real authority, the best MSS. generally having *ἔως*, and Curtius maintains that where *ἔως* will not scan the true spelling is *ἡος*, standing for *ἡ-φος* or *ἄ-φος* (cf. Doric *ᾶς*) by a transposition of quantity. Cf. note on *δαείω*, 280.

δυμβριμον, also *δύμριμον*, 'weighty,' from root *βρι* (151) the *o* being prosthetic.

234. *ἀδαλέης*, 'dry,' from *ἀζη* 'dryness,' &c., *ἀζοματι*, 'to dry.'

ἴνα οἱ, no hiatus, because the 3rd pers. pron. (properly reflexive)

*This and similar passages, cf. *εἴ τι πόροις* (267), *εἴ πως τισαίμην* (317), *εἴ . . . πέμψειας* (349), *εἴ . . . λάβοι* (418) are commonly explained as indirect questions depending on *σκοπῶν*, *πειρώμενος* or some such word understood. But (1) the tense would then be future, acc. to rule, not aor. and (2) the similar clauses with *αἴ κε* and subj. cannot be explained as indirect questions, since such are never introduced by *ἔάν*, cf. *θεοὺς ἐπιβώσομαι . . . αἴ κέ ποθεὶ Ζεὺς δῶσι*, Bk. I. 378–9, and *τὰ σὰ γούναθ' ἵκανομαι, αἴ κ' ἐθέλησθα*, Bk. 4. 322. These sentences are really conditional protases with apodoses suppressed or implied. Thus we might expand—'that I might see the man himself, and if he should give me hospitality, *might receive it*.' The sense is practically 'in the hope that,' and approaches that of final sentences, as *τε . . . καί* shows. The full construction occurs at 420–1 *βούλευον ὅπως . . . γένοιτο, εἴ . . . εὑροίμην*. A similar passage outside Homer is Aristoph. Av. 120. Cf. Goodwin § 53, N. 2.

† The offering was called *θυηλαί*, and was burnt like the 'meat-offering,' Levit. 2. 1, 2. It was the regular preliminary to a meal in Homeric times, hence *καὶ αὐτοί* follows appropriately. In later Gk. *θύειν* meant 'to slaughter' a victim, and *θυμιᾶν* was used of the meal-offering. Cf. Il. 9. 219.

like the possessive (cf. § 28) originally began with the letters *σf* cf. Lat. *su-i*, &c.*

ποτιδόρπιον, for *προσδόρπιον*, cf. ποτί 289, and *ποτιφωνήεις*, 456. ‘To give him *light* for supper,’ for he did not cook his food, cf. 248.

235. ἐντοσθεν, most read ἔκτοσθεν, which does not suit the sense. The Cyclops brings his load of wood, and throws it down *inside* the cave, then goes out and drives in his flocks, and finally closes the entrance.

Θηκεν, &c., ‘he *made* a din.’ This use of *τίθημι* like *ποιέω* is frequent in Homer, cf. μυρί’ Ἀχαίοις ἀλγε’ ἔθηκε, Il. I. 2, and with double acc. ἀλλά μ’ ἔφασκες . . . ἄλοχον θήσειν, Il. 19. 297. The conn. with Lat. *facio* helps to explain this (*fa=θη*).

236. δέ δεῖσαντες, cf. θεουδῆς, 176 n.

[ἀπεσσύμεθ], variously explained as strong aor. mid. or plupf. mid. of ἀποσεύματι, cf. ἐσσυμένως, (73) ἐξέσσυτο (373) ἐσσυνο, 447]. The rhythm of 237 is peculiar.

238. [δσσ], Epic form of δσα, cf. τόσσην (234) and μέσσος for μέσος. The longer forms are etymologically the older, thus μέσσος represents μεθ-jos, Lat. *med-ius*].

Θύρηφιν, ‘outside,’ locative in sense. †

239. ἔκτοθεν, &c., ‘*outside* the deep yard’ is the natural meaning, but then what was the object of driving them home at all? Some propose to take αὐλή here as equivalent to σπέος (but cf. 182-186), others, with more probability, to take ἔκτοθεν separately, and αὐλῆς as (partitive) gen. of place. Some read ἐντοθεν, ‘within,’ both here and at 338, a very probable correction, as ἔκτοσθεν is certainly wrong at 235. The yard is here called βαθεῖα, but at 185 ὑψηλή, see note on βαθὺ λήιον, 134.

* Thus we have καὶ οἱ, 249, ἀτὰρ οἱ, 360, ὅππι ἐ, 402, and even a short vowel lengthened by position in ἀπὸ ἔο, 398. ἔοι occurs as well as οἱ. In the plural forms σφεῖς σφε and σφι 48, the influence of the σ has hardened φ into ϕ as in the poss. pronouns σφός and σφέτερος. All the Epic forms of this pronoun should be studied.

† This -φι(ν) represents an old suffix, -bhi, (appearing in the Lat. *ti-bi*, *si-bi*, *i-bi*, &c.) Its uses in Homer are three (1) the instrumental and comitative dative e.g. βίηφιν, 406. (2) the locative, as θίρηφιν. (3) the gen. chiefly, but not solely, as representing the abl., usually with prep., e.g. ἐκ στήθεσφιν, Il. 2. 388. It is used either in sing. or plur., with or without a prep., but not with words denoting persons, exc. θέοφιν. It is appended even to an adj., cf. κρατερῆφι, 476.

240. θυρεόν, disyll. by synizesis, 'a doorstone,' conn. with θύρα. Polybius uses the word for a *shield*.

[ἀείρας, Epic weak aor. part. of ἀείρω (ἀεργά) Att. αἴρω].

241. δύω καὶ εἴκοσι', a number frequently used in Homer's hyperboles, cf. Il. 15. 678, and 23. 264. Cf. 209 n.

242. τετράκυκλοι, the first two syllables must be scanned long. Many texts read τεσσαράκυκλοι, which removes the difficulty.

οὖδεος, gen. of οὐδας, 135, conn. with οὐδός 'threshold,' (Att. ὁδός) and ὁδός 'road,' from root ἐδ, Skr. *sad*, 'to go.'

δχλίσσειν, weak aor. opt. of δχλίζω, 'to heave,' conn. with δχλέω, from root ἔχ or φέχ, whence Lat. *veho*.

243. ἄλιβατον, 'hard,' 'rigid,' according to the most probable etym. which connects it with ἄλιψ 'a rock,' originally perhaps 'moistureless,' from which Plato's ἄλιβαντες, applied to 'the dead,' may be derived.*

244. [δις, Epic acc. pl. for διας.]

245. κατὰ μοῖραν, 'in order ;' for κατὰ cf. 44.

ἔμβρυον, (βρύω) 'her young,' generally used of the young *unborn*. For ὑπ' . . . ἡκεν (tmesis) cf. Theocr. 9. 3, μόσχως βωσὶν ὑφέντες.

246. θρέψας, 'having curdled,' orig. 'thickened,' that being the earliest meaning of τρέφω. Fig-tree juice was used for rennet, cf. Il. 5. 902, sq.

247. 'He collected it together and deposited it in wicker baskets,' cf. ταρσοί, 219. The meanings of ἀμάω in act. and mid. differ so much (cf. ἀμῶεν, 135), that some regard them as distinct verbs; but probably 'gathering' is the one fundamental notion. ἐπαμήσατο is used, Bk. 5. 482, in this sense. Curtius gives the root as *μα* (Lat. *me-to*, &c., Eng. '*mow*') taking the *a* as prothetic.

248. δφρα οι, &c., 'that he might have it to take and drink, and it might serve him for supper,' cf. 234. πίνειν is inf. of purpose, cf. Bk. 1. 262, δφρα οι εἰη ιοὺς χρίεσθαι χαλκῆρεας.

250. σπεῦσε πονησάμενος, 'had busily performed, cf. πασσάμεθ,' 87 n. The main fact is expressed by πονησάμενος, and σπεῦσε is used much in the same way as λαθεῖν, τυχεῖν, and φθάνειν with part., though it may take acc., cf. Bk. 19. 137.

* Seiler and others explain it 'smooth,' from root λιπ in λίπα, ἀλείφω, &c., cf. λίς, Bk. 12. 64, while Buttm. took it as 'precipitous, connecting it with ἀλιταίνω and βα root of βαίνω (ἢ ποιεῖ τινὰ ἀλιταίνει τῆς βάσεως).

τὰ ἀ-έργα, a double app. hiatus. For ἀ cf. 28, while *έργον* is proved by Germ. *Werk*, Eng. *work*, by forms like ἔ-οργα, and compounds like ἀ-έργος, παν-ουργός for παν-έργος. The verb ἔρδω or ρέζω is from same root. So 310, 343, cf. 295.

251. καὶ τότε, cf. 171, 59 n.

[ἔρετο, Epic and Ionic for ἔρετο impf. of ἔρομαι or εἴρομαι.]

252. These four lines are also addressed by Nestor to Telemachus Bk. 3. 71-74. Such questions were asked of strangers habitually and as a matter of course, cf. Thucyd. I. 5.

ὕγρα, 'watery,' conn. with Lat. *uv-idus* for *ugru-idus*, *umor*, &c., not with ὕδωρ.

[κέλευθος, and -οι occur in Hom. as pl. of κέλευθος.] πλέω in Homer is only trans. in this phrase.

253. η . . . η, direct double question, cf. 175 n.

κατὰ πρῆξιν, 'on some business,' 'trading enterprise.' The ι is due to arsis.

μαψιδίως, (μάψ), 'idly,' goes with οἵα τε ληιστῆρες.

[ἀλάλησθε, Epic perf. of ἀλάομαι; whence ἀλόωνται (254) cf. ἀρόωσιν, 108].

254. οἵα τε, equivalent to οἵα, 'like,' cf. ὅς τε, 187.

[ὑπερ, Epic form of ὑπέρ, cf. εἰν, 392].

τοῖ, relative use of article, with τε, cf. 78 n.

255. παρθέμενοι, 'hazarding' their lives. Cf. παρθέμενοι κεφαλάς, Bk. 2. 237, and for the 'apocope' ἀμβαίνειν, 178 n.

256. ήμιν . . . δαισάντων, a similar irregularity occurs at 458, οἱ . . . θεινομένου. According to Merry, the gen. in these passages closely approaches the absolute use, which occurs (perhaps) at 390. It might also be taken as depending immediately on the noun e.g. ήτορ. For αὐτε cf. 266 n.

[κατεκλάσθη, only part of κατακλάω found in Homer].

257. βαρόν, last syll. lengthened in arsis. See n. on ήπαρ, 301.

258. καὶ ὡς, 'notwithstanding.' Observe the accent of ὡς in this combination. So also οὐδὲ ὡς.

[προσέειπον, cf. ἔειπον, 171].

259. [ἀποπλαγχθέντες, cf. παρέπλαγξεν, 81].

261. οἴκαδε, not elided, because of j in ιέμενοι, cf. note on ἐφέηκε, 38. Hiatus after ιέμενοι permitted by caesura, cf. 210.

ἄλλην ὁδόν, &c., 'by another path and other ways,' i.e. than the

right one. Some explain it as merely another form of the expression ἄλλυδις ἄλλη (458) 'by various paths and ways.' The acc. of *motion along*. Possibly κέλευθα in 252 is similar, and πλεῖτε intrans.

262. πον, 'I ween,' often used in *conjectures*.

[μητίσασθαι, only the fut. and weak aor. of μητίσωμαι are used, the pres. and imperf. being supplied by μητιάω.]

263. λαοί, 'men of war,' used here as it generally is in the Iliad. The commoner sense in the Odyssey is simply 'people,' without any reference to war.*

εὐχόμεθ' εἶναι, 'we avow ourselves,' a very common phrase in Homer, cf. 519, 529. Synizesis in 'Ατρεΐδεω.

264. τοῦ, relative use; 'whose fame under heaven is nowadays the greatest.'

265. τόσσην γάρ. Acc. to later usage γάρ would be omitted—'So great a city did he sack utterly,' cf. τόσσον γάρ, 499.

[διέπερσε, cf. ἔπραθον, 40. Both strong and weak aor. of this verb are used in Epic].

266. δ' αὖτε, 'on the other hand,' in contrast with him.

κιχανόμενοι, to be taken absolutely,—'lighting here, we came to these thy knees.' For the acc. cf. τὸν . . . ίκάνοι (333) so 477, 507.

[γόνια, Epic. and poet. plur. of γόνος (for γόνια, γόνια). γούνατα is also used in Epic, Att. γόνιατα.]

267. εἴ τι πόροις, for the ellipse cf. 229 and 349 n. αἴ κε with subj. is similarly used in Bk. 3. 92 τὰ σὰ γούναθ' ίκάνομαι, αἴ κ' ἐθέλησθα, &c.

[ξεινήιον, Epic form of ξείνιον (229) or ξένιον.]

καὶ ἄλλως, 'even otherwise,' i.e. give any other gift than the ξείνια, or special allowance to strangers.

268. δωτίνην, formed from δο, root of δίδωμι, by a suffix, like Lat. *dos, dot-is*, 'dowry.'

ἢ τε, &c., 'as is the due of strangers,' (B. L.) So ἡ θέμις ἀνθρώπων πέλει Il. 9. 134. More usually θέμις occurs with dat. of the person, cf. Bk. 14. 56, or without person, cf. ἡ θέμις ἐστί Bk. 3. 45. ἡ refers both to ξείνια and δωτ. but is probably attracted to gender and number of the pred. θέμις.†

* The most probable etym. is Bernhardt's, who makes the original form κλαφοί from κλύω, (whence also κλέος for κλεφος, 264) equiv. to Lat. *cluentes*, 'retainers,' and the very frequent Epic use of the plural is well explained by this.

† This construction is even commoner in Lat. than in Gk. Mayor

269. [αἰδεῖο, Epic contr. for αἰδέεο, Attic αἰδοῦ. Cf. εὐχεῖο 412.]

[ἔμεν, Epic for ἔσμέν. Cf. εἰς (also ἔσσι) for εῖ, 273.]

270. For the 3 spondee ending cf. 78.

271. ξείνιος, 'the stranger's god.' Strangers are 'reverend,' αἰδοῖος, as such, whatever their personal characters.

διπηδεῖ, 'accompanies.' ὁπηδός 'companion,' Att. ἀπαδός conn. with ὅπάζω ὅπάων, is from a verbal stem ὅπαj, formed from root ἐπ, 121.

272. ἔφάμην. The act and mid. of φημί are used indifferently in Epic. Cf. φάσθαι, 504.

273. [ελήλουθας, Epic for ἐληλυθας.]*

274. δε... κέλεαι, 'who dost bid me.' A Roman could say *qui jubeas* (causal subj.) [κέλεαι is for κέλεσαι, Att. κέλει, pres. indic. cf. μαίνεαι, 350.]

[δειδίμεν, infin. of perf. δείδια, Att. δέδια, (δείδω cf. 176) formed by adding term. -μεν for -μεναι to stem δειδι, as ἔστα-μεν from shorter stem of ἔστηκα.]

[ἀλέασθαι, also ἀλεύασθαι, (F) cf. ἀλευάμενος (277) with indic. ἡλεύσατο, a non-sigmatic weak aor. like ἔχεια, 210, ἔκηα, 231. The pres. is ἀλέομαι or ἀλεύομαι.]

275. Διός, gen. with ἀλέγειν, as in 115.

276. ἐπεὶ ή, often written incorrectly ἐπειή.

The Cyclops' prayer in 528–535 and the remarks of the other Cyclopes, 410–12, show that this is only braggadocio.

277. [πεφιδούμην, Epic redupl. aor. opt. from φείδομαι.]

278. [σεῦ, also σέο, σεῖο, σέθεν, Epic contraction for σοῦ, cf. ἔμεν μεν, 20.]

279. 'But tell me where thou didst moor thy well-built ship on coming here.' Cf. εἴσω πάντες ἔχον νέας Bk. 10. 91. For accent of εἴφ' (εἰπέ) cf. λεύκ', 77 n. and for absence of F cf. 452 n.

compares τοῦτο πηγὴ καὶ ἀρχὴ κινήσεως Plat. Phaedr. 245 E. with Cic.'s translation, *hic fons, hoc principium est movendi*, Tusc. I. 53 (ch. 23.).

*In this peculiar form the auxiliary *v* of the secondary stem ἐλ-υθ is organically lengthened (or intensified) like a radical vowel, the 2nd or intermediate stage appearing in fut. ἐλεύ-σομαι (as root πνυ is raised to πνευ in πνεῦμα, and σπεύδω to σπουδή, cf. ἀοιδοῦ 3 n.) The root of ἔρχομαι (for ἔρ-σκομαι) is ἔρ alternating with ἐλ, whence ἐλυθ is formed.

280. ή . . . ή, cf. 175 n.

[δαίω, Epic subj. of strong aor. pass. ἐδάην, from root δα, whence the causative δι-δά-σκω. Cf. θείω for θῶ.]*

281. ἐμὲ δ,’ &c. ‘But he deceived not me, experienced as I was.’ Mayor well explains εἰδ. πολλά as ‘knowledge of the world,’ comparing Odysseus’s words, Il. 19. 219, ‘I was born before thee and know more.’

282. ὄψοφρον, ‘back,’ from ὄψ (314) and ὄρ (ὄρυνμι) or ἐρ (273), root of ἔρχομαι and Lat. *erro*. Cf. παλίν-ορσος.

283. νέα, monosyll. by synizesis. Cf. κρέα, 347.

[κατέαξε, weak aor. of κατάγυμμι, root *bhag*, Skr. *bhang*. Cf. ἐφέηκεν, 38. ήξε is only once found in Homer.]†

284. [ὑμῆς. from ὑμός, an Epic. equiv. for ὑμέτερος.]

πέρασι, ‘borders,’ from πεῖραρ, conn. with πέρα,

285. ἐκ πόντου, may be taken with the verb, ‘carried it thither from the sea,’ or with ἀνέμος ‘a wind from the sea bore away the wreck,’ as Mayor takes it, cf. πλημυρὶς ἐκ πόντου, 486.

[ἐνεικεν, Att. ηνεγκεν, differs from the aorists in -κα (cf. 38) because κ is part of the root ἐνεγκ-. It is an aor. in -ε like εἴπα or ἔειπα, both having forms in -ον.]

286. τοῖσθι, hiatus, cf. ήδεῖα, 210.

αιτών ‘sudden,’ ‘utter,’ of material things ‘steep.’

288. δ γε, the subject repeated from δ δέ with emphasis to mark the contrast between the two acts, so at 554.

ἐπι . . . ταλλε, tmesis, so σὺν . . . μάρψας, 289, ἐκ . . . βέε 290, διὰ . . . ταμών, 291.

289. ὡς τε, equiv. to ως alone, as ὡς τε or ὡς τε to ως (187), οἵα τε το οἵα (254), &c. Cf. 292.

[ποτί, Epic for πράς, cf. ἐνί, 11.]

290. χαμάδις, ‘to the earth,’ an adv. from the stem χαμα, seen in χαμαί and χθαμαλός cf. 25 n. The ending -δις implying *direction*, occurs also in ἀλλαδις, cf. 261 n. χαμᾶξε is also found.

* Curtius says the correct form is probably δαήω. A plur. form δαῶμεν occurs Il. 2. 299. The subj. in -ειω occurs in Epic verbs like τίθημι, with stems ending in ε.

† Curtius considers this root and *bhag* (ρήγνυμι) to be the only instances in which an original φ or bh, which is proved by the kindred languages, has been weakened to f, cf. note on ἀπορηξας, 481.

291. μελεῖστι, 'limb by limb' i.e. 'piecemeal.' Curtius explains this form as the locative of an obsolete noun-stem. In MSS. and old editions διαμελεῖστι was written as one word. For διᾶ cf. 44.

δπλίσσατο, 'he made ready, from ὅπλίζειν, cf. 39 n. Conn. with δπλον. Most edd. have ὅπλ., but Aristarchus the great Alexandrian critic read ὅπλίσσατο.

292. δρεστρόφος, cf. δρεσκώσ (155) the latter compound being formed (in the usual way) from the pure stem δρες, the former from a particular case-form, here the dat. plur. Cf. οὐδενόσ-ωρος, δουριάλωτος, &c. (called 'improper' compounds).

293. κύκατα, 'the inwards,' i.e. both greater and smaller intestines. No sing. in use. Etym. doubtful, perhaps from εν and κάς, an old word for 'skin.' The acc. depends of course on τοσθίε, since οὐδ' ἀπ. is parenthetical. Mayor compares ὡς μένεν . . . (οὐδ' ὑπεχώρει) Αἰνείαν, Il. 13. 476.

τῆ, before σ, probably to be explained like the lengthening before liquids, cf. 44 n, 39 n, 299 (κατā).

The Laestrygones too are described by Homer as cannibals, Bk. 10. 116, 124.

294. ἀνεσχέθομεν, 'we held up,' cf. 527. [A peculiar aor. form of ἀν-έχω, infin. σχεθέειν from a strengthened stem σχεθ, parallel to the pres. forms in -θω, e.g. θαλέθω (θάλλω) ἀμυνάθω (ἀμύνω).]

295. σχέτλια, app. hiatus, cf. 250. For δρόωντες cf. 129.

ἀμηχανή, &c., 'we were at our wits' end' (B.L.) ἀμηχ. implies both 'perplexity' and helplessness.'

296. μεγάλην . . . νηδόν, 'his vast maw.'

297. κρέ, cf. κρέατα, 162 n. For ξδων cf. 75.

ἐπ' . . . πίνων, 'drinking thereto,' the usual word for drinking after a meal.

ἄκρητον, Epic for ἄκρατον (κεράννυμ, cf. 9).

298. τανυσσάμενος, 'extending himself,' [τανύω Epic for τείνω, cf. τετάνυσται, 116].

διὰ μήλων, either simply 'among his sheep,' or as Merry explains, 'along the whole length of the flock' (unbroken extension).

300. ἀστον, adv. compar. of ἄγχι 'near.' The root is ἀχ or ἀγχ, and ἀστον (for ἄχιον) is formed from the shorter, ἄγχι from the longer (nasalized) form.

δξη, for app. hiatus cf. ἐρύσσας, 99 n.

301. [οὐτάμεναι, strong aor. infin. from οὐτάω (also οὐ ἀξω). οὐτα occurs as 3rd per. sing. indic].

80, &c., 'where the midriff holds (enfolds) the liver.' Seiler explains ἔχουσι 'supports.'

ἡπαρ, (full stem ἡπαρτ, ρ being lost in other cases) is shown by Lat. *jecur*, Skr. *jakrt*, to be a case of labialism, cf. ἐνίσπω, 37 n.*

302. χείρ', &c., 'feeling for the place with my hand.' Some explain 'grasping the sword, &c.' For accent of χείρ' cf. λεύκ', 77 n., and for the elision εἴρεσθ', 13 n.

[ἐπιμασσάμενος, weak aor. part. of ἐπιμαίομαι, 441. The ὄs is accounted for by the caesura and stop].

ἔτερος . . . θυμός, 'my second thought.'

303. αὐτοῦ, 'on the spot,' cf. 194.

[ἄμμες, Epic and Aeolic for ἡμεῖς. Again at 321. The acc. ἄμμε occurs 404. A dat. ἄμμη is also found.]

δλεθρον, cognate acc.

304. δυνάμεσθα. cf. ἐθηέμεσθα, 218. Imperf. because a *continuous state* of inability.

Θυράον, gen. of remotion (ablative gen.) Cf. σηκῶν (227), ἄντρον, 312.

305. προσέθηκεν, 'he had set there,' cf. πασσάμεθ, 87 n.

307–344. *Next day four more are similarly devoured, and Odysseus plans revenge.*

308. κλυτά, 'goodly,' 'famous,' from root κλυ, whence κλύω, κλέος (for κλέφος) Lat. *clueo*, &c. cf. 263 n. Some translate 'noisy.'

311. σὺν δ' cf. 289, and for δέ in apodosis cf. 57 n. 182.

* The explanation of labialism is that a 'parasitic' *f* or *v*, arising after a *k* or *g* transformed those letters into *π* or *β* and then disappeared, or, as Curtius expresses it: 'The labial spirant *v* affected a preceding *k* or *g* in such a way that these letters fled from the throat to the lips, but on becoming *pv* and *bv* they expelled the spirants themselves, and simple *p* and *b* were left.' Frequently Latin shows us the first stage of this change, i.e. the combination *gv* or *qu* for *k*. Thus root *ak* becomes *equ-us*, Gk. ἵππος, (by-form ἵκκος). Other examples of labialism occurring in this book are ἔειπον, root *feip*, Lat. *vox*, *voc-o*; ἐνίσπω, root ἐπ, *σεπ*, Lat. *in-sece*; ἔπομαι, root ἐπ, *σεπ*, Lat. *sequ-or*; λείπω, root λιπ, Lat. *lingu-o*; πέμπτος, Lat. *quintus*; ὀπωπή, δμητα, &c., root ὀπ, Lat. *oc-ulus*; τρέπω, root τρεπ, Lat. *torqu-eo*; βαρύς, Lat. *gravis* for *garv-is*. Those words only are mentioned which have undoubtedly Latin equivalents with the guttural; many more can be proved from Sanskrit and other languages.

ἢ μὲν, 2 syll. This kind of synizesis (between two words) is called 'synecphonesis' (*συνεκφώνησις*) so *μὴ οὐ* frequently form one syll. in Tragedy.

312. ἀντρου, hiatus at caesura cf. 210, 261, 300.

313. [ρήδιως, Epic and Ion. for ράδιως. The suffix *διο-*s has arisen probably from *jo-*s, the δ being parasitic, and the true stem is ρήι- or ρα- as is shown by the comp. and superl. of the adj. ρήιτερος, ρήιτατος, or ρήιστος, Att. ράων, ρᾶστος.]

314. ὡς εἴ τε, &c., 'as if he set the lid on a quiver,' cf. ὡς τε 289 n. ὡς εἴ occurs again with the opt. Bk. 10. 416, ὡς εἴ πατρίδ' ἰκοίατο, and 420, ὡς εἴ τ' εἰς Ἰθάκην ἀφικοίμεθα. It does not seem necessary to supply *tis* with some editors.*

315. πολλῇ δὲ φοῖφ variously rendered, 'with frequent whistle' (Merry), and 'with loud whoop' (B. L.) The call is represented in Eur. Cycl. 49 by ψίττα (ψύττα), and in Theocr. 4. 46 by σίττα.

πρὸς δρός, 'towards the hill,' cf. Βαρέην, 67.

316. λιπόμην, sometimes used passively in Homer, cf. πολλοὶ δὲ λίποντο, 'many were left,' Bk. 4. 495. Similarly ἐσχόμην.

βυσσοδομεῖων, 'inventing in the depths of my heart,' lit. 'building in the depth' (βυσσάς-δέμω). Only used in Od., always in bad sense, cf. 4. 676, 8. 273.

317. τισαΐμην sc. νιν. 'I might requite him' (τίνω) cf. 479, and for the constr. of εἰ, the note on εἴ μοι, &c., 229.

319. 'now there lay a great club of the Cyclops by a sheep-pen.' γάρ does not here introduce a *reason* as usual, but an explanatory clause, cf. 425 where the same formula is followed by such a clause without γάρ. The main sentence does not begin till 325. Line 432 is quite similar.

ῥόπαλον, from root ρέπτ or ρέπτι in ρέπτω &c. (Lat. *repens*) so that μέγα is regular, cf. note on ἀπορήξας, 481.

320. ἔλαινον, at 382 ἔλαινον. Cf. αἴγεος (196) and αἴγειος, ἀθέμιστος (106) and ἀθεμίστιος 189.

ἔκταμεν (ἔξέταμεν) 'he had cut,' cf. 87 n.

321. αὐανθέν, 'when seasoned,' αὐαίνω from αῦω.

τὸ μέν, observe the recurrence of the particle, as the same object is referred to. So at 325 τοῦ μέν.

*ὡς εἴ is used also with the subj. and part. in the Iliad, and sometimes with a subst. cf. νέες ὠκεῖαι ὡς εἴ πτερὸν ἦε νόημα, Od. 7. 36.

[ἔσκομεν, also ἤσκομεν imf. of ἐίσκω or ἵσκω, for σεβίσκω from root ἵκ or ἵκε, whence ἔφκει, 190.] Translate ‘we likened it in size to the mast of a dark twenty-oared vessel.’

322. δσσον θ', &c., a brachylogy for τόσσον εἶναι δσσος τέ ἐστιν ἴστος. The accusatives are due to attraction. Cf. 325, δσον τ' δρυγιαν. Mayor compares the Attic οἴφ σοι ἀνδρί &c.

ἐπικοσόροιο, the initial ε is an evidence of f cf. ἀνὰ εἴκοσι, 209 and ἀέξετο, 56 n. The syll. -op- presents the root ἐρ (in ἐρέσσω, cf. 33 n. and 55 n.)

323. φορτῖδος, (φέρω) ‘a ship of *burden*.’

[ἐπιπράρη, cf. περόωσι, 129. This is also a case of assimilation, but it is ‘forward’ instead of ‘backward,’ the α assimilating the following ε, according to rule; in περόωσι the α is assimilated by the ω. Similarly εἰσοράασθαι for -άεσθαι, 324.]

324. μῆκος . . . πάχος, acc. of reference, cf. αὐδήν, 4. The subject of ἔην is ρόπαλον. εἰσορ. an infin. mid., used as acc. by ‘synecdoche’ with the adj., to show in what respect the adj. is applicable to its subject; cf. Goodwin, § 93, 2.

325. δσον τ' δρυγιαν, attraction &c., cf. 322. δρυγια syncopated from ὀρόγυια (όρέγω, ‘to stretch’) was the length of a ‘stretch’ with the arms extended, so a ‘fathom.’

326. ἀποξύναι, (όξύνω, οξύς) to ‘fine it down’ (B.L.) Buttmann emended ἀπο-ξῦσαι ‘to smooth,’ because Odysseus says in 327 that he himself sharpened it. But the use of εξαποξύνας in Eur. Cycl. 456, strongly confirms ἀποξῦναι.

327. ἦγὼ δ' θόσασα, ‘while I sharpened.’ θοσω seems to be conn. with θοός, which is applied to islands, Od. 15. 299, and explained οξεῖαι, ‘pointed.’ Possibly it is not from the same root as θοός ‘swift’ (θέω).

328. ἐπυράκτεον, (πῦρ, πυράζω) either ‘made it glow,’ or ‘hardened it.’ Probably not conn. with ἦγω.

κηλέψ, ‘burning’ (καίω, root καψ) always disyll. by synizesis in Homer.

330. ‘which was scattered in exceeding great abundance down through the cave’ or ‘in the depths of the cave,’ a rather uncommon use of κατά with gen. Cf. Bk. 12. 93.

[κέχυτο, this short form of stem χυ- appears also in the adj. χυ-τός, &c. Cf. ἐγχείη, 10].

μεγάλ’, adverbial neut. pl., cf. μέγα, 44. It is almost always applied to *sound* in Homer, hence Ahrens emended σπεῖος . . μέγα.

ἡλικία, conn. with διει. With μεγάλα it intensifies πολλή.

331. *πεπαλάσθαι*, 'to cast,' perf. mid. belonging in sense to *πάλλω*, but in form to some verb *παλάζω* (not found). Cf. *κλήρῳ νῦν πεπαλάσθε*, Il. 7. 171. This reading is due to Aristarchus; the MSS. have *πεπαλάχθαι*, but *παλάσσω* 'to sprinkle' could not bear the sense required.

332. *ὅς τις τολμήσειν*, &c. In spite of the app. irregularity in the tense, this seems to be fixed as a dependent question by the very similar passage, Il. 3. 317, *κλήρους πάλλον . . . ὅππότερος δὴ πρόσθεν ἀφείη χάλκεον ἔγχος*. The opt. in the indirect question represents the subj. in the direct, and thus the aor. is accounted for. The actual question was *τίς τολμήσῃ*, (*deliberative* subj.)*

ἔμοι σύν. This position of a monosyll. prep. is not found in Attic. Cf. *χειρῶν ἐξ*, 512.

333. *τρίψαι*, &c., 'to turn it about in his eye.' Mayor remarks that in art Polyphemus is variously depicted with one, two, or three eyes, but in Homer he has but one.

τόν, demonstrative, cf. 78 n. So *οἱ* (334) *τοῖσιν* (335) but *τούς* relative. For the acc. cf. 266 n.

ἰκάνοι. For the opt. cf. *πίνοιεν*, 208 n. The primary sequence would be *τίς τολμήσῃ . . . ὅταν ικάνη*.

334. *ἄν κε*, these equiv. particles occur together six times in Homer, cf. *ὅφρ' ἄν μέν κ' ἄγροὺς ἵομεν*, Bk. 6. 259. *ἄν . . . ἄν* frequently occurs in Attic, but never in Homer. 'Those men were drawn whom I *myself* (*καὶ . . . αὐτός*) should have wished to choose.'

335. *τέσσαρες*, a clear case of 'dentalism,' as Curtius calls the change of an original guttural into a dental. The Skr. *katvaras*, Lat. *quattuor*, leave no doubt that *k* was the original sound.†

* Similarly in Thucyd. 1. 25, *ἐπήροντο εἰ παραδοῖεν* would naturally be translated 'they asked whether they *had surrendered*' (if the subjects of the two verbs were different) but the context shows it is 'whether they should surrender,' the direct question being *παραδῶμεν*; cf. *κλήρῳ νῦν πεπαλασθε διαμπερέσ*, *ὅς κε λάχησιν*, 'whoever is drawn,' Il. 7. 171, a passage which suggests another possible, but very improbable explanation of the text. Cf. Goodwin, § 71.

† In the form *πίσυρες*, which also occurs in Homer, the Umbrian *petur*, and our 'four' labialism has taken place. The explanation of dentalism is similar to that of labialism (301 n.) A parasitic *j* arose after the guttural, transforming it first into a 'palatal' and then into a dental, and finally disappearing. In the case of the particle *τε* which is clearly identical with Skr. *ka*, Lat. *que*, Curtius gives the steps as *κε*, *κjε*, *τjε*, *τε*. Thus *τ* arises from *κ*, and *δ* but

λέγμην. ‘I counted myself,’ strong aor. mid. without ‘thematic’ vowel, cf. inf. -λέχθαι, part. λέγμενος. This λέγω has both meanings of ‘lay,’ and ‘count,’ ‘choose,’ even in the same forms, thus λέκτο ‘he counted,’ in Bk. 4. 451, but ‘he lay’ in 5. 487. For μετά cf. 346 n.

336. ἐσπέριος, ‘at evening’; for use of adj. cf. 452, ἡέριοι (52), τεταρταῖος ἥλθεν, ‘he came on the fourth day.’ &c. The Lat. *vesper* proves *f* at the beginning of this word.

338. ἔκτοθεν αὐλής, cf. 239 n. The same difficulty reappears here, and some editors read ἔντοθεν. For πάντα μάλα, cf. 238.

339. ‘either from some presage, or even a god so bade him.’ Note the change from part. to indic. τι is not elided, cf. τι οὖν in Tragedy.

340=240. 341-344=244-245, 310-311.

345-397. *At night he intoxicates the Cyclops with strong wine and bores out his eye with a red-hot stake.*

346. κισσύβιον, ‘an ivy-bowl,’ either made of ivy wood or adorned with an ivy wreath in carving. Cf. σκύφος κισσοῦ, Eur. Cycl. 383. The word is used of a mixing bowl in Bk. 14. 78, and 16. 52, and of a drinking-cup in Theocr. I. 27. In a modern Gk. dialect κισσοῦβι means a milk-bowl.

μετὰ χερσὶν, ‘in my hands,’ lit. ‘between.’*

For μέλανος, cf. 196, and πίε οἶνον, 347.

347. τῆ, ‘take,’ always followed by another imperat. without conj. It is from the root τα or ταν, occurring in τείνω, &c. Lat. *tendo* and *teneo*. The plural τῆτε never occurs in Epic.

far more frequently ζ, i.e. δσ, from γ. (This latter change is sometimes called ‘zetacism.’) Other examples occurring in this book are the interrog. and indef. pronouns τις, Skr. -kis, Lat. *quis*; πέντε (cf. πέμπτος in note on 301) the τ of which has arisen from κ, cf. Skr. *pangan*, Lat. *quinq̄ue*; τίω and τίνω are also from a root ki, appearing in Skr. &c., but in this case there is no certain equiv. in Latin. ζ appears in ἀζομαι for ἀγομαι, ρέζω for φεγγω from root φεγγ metathesized, while in ἔρδω from same root the j has quite fallen out and left δ alone. Cf. θερμαίνοιτο, 376 n.

* μετά with gen. never occurs in Homer; with dat. it means ‘between’ or ‘among,’ cf. μετὰ τοῖσιν ‘among them,’ 335, πύματον μετά, &c., ‘last among,’ i.e. ‘last of,’ 369.

φάγες, here and in 352, ἔρεξας, we should naturally expect the perf. rather than aor.—‘thou *hast* eaten’—‘*hast* done.’* κεῖται, monosyll. by synizesis, cf. 162 n.

348. ἐκεκείθει, virtually imperf., cf. ὄρώρει, 69. ηῦς, monosyll. ‘what kind of drink this was which our ship held.’

349. λαυρήν, probably means a libation to be poured out to the Cyclops as to a god, *σοί* being emphatic, though some explain it of the customary libation in honour of a departing guest, cf. Bk. 13. 50-52.

εἰ μ' . . . , πάμψας, ‘if perchance thou wouldst send me, &c.’ Cf note on εἴ μοι . . . δοίη, 229. Ameis describes these as ‘sentences of *wish*,’ their meaning being doubtless similar, but the analogy of the subj. with αἴ κε, pointed out at 229, shows that they are quite distinct from the true opt. of wish, with εἴθε or εἰ γάρ, which occurs at 523.

350. σὺ δέ, &c. ‘thy madness is now (-ετι) past bearing’ (ἀν- ἔκτος from ἔχω).

352. ἀνθράπων πολέων [Epic gen. pl. of πολύς] ‘of the many men there are.’

[Ἐρέξας, weak aor. of ρέζω, for ῥεγγω, stem ῥεγγ for ῥεγγα, 250, and the collateral form ἔρδω (ῥέρδω, for ῥεγγ-γω). For the tense cf. 347.]

353. [Ἐδεκτό, 3rd per. of ἐδέγμην (513) a strong aor. without thematic vowel from δέχομαι, cf. ἐλέγμην, 335.]

[Ἔδοματο, weak aor. mid. of ἤδομαι, only found here. ἤδομαι does not occur again in Homer.] For etym. cf. ἄσμενοι, 63.

354. ποτόν, cf. ποτῆτος, 87 n. [αὐτεῖς Epic for αὐθις.]

355. δός μοι, &c., ‘give it me again of thy grace,’ (B.L.)

[τεόν, Epic for σόν as τοί for σοί, 14 n.]

οὖνομα, Epic and Ion. for ὄνομα, not elided before οὐειπέ, cf. ἔειπον, 171. This fuller form is a trace of an original δ-γνο-μα (prothetic δ) since the compounds of Lat. *nomen*, as *co-gnomen*, &c., prove an initial *g*, and a connection with root γνω (γι-γνώ-σκω, *gno-sco*, &c.)

* This use in primary sequence is parallel to that noticed on 87, where παστάμεθα is ‘we *had* tasted’ (historical sequence.) Cf. also σπεῦσε (250, 310, 343), ἐμπλήσατο (296), &c. It occurs not only after the temporal particle ἐπεί, as in these cases, but even after the relative, cf. δν προσέθηκεν (305). The action is simply referred to the past without more exact specification; usually it is one *just completed*.

356. φέκε, &c., 'whereat thou mayest rejoice,' a relative clause expressing purpose. Cf. φάρμαχ' ἀκεν παύσησι μελαινάων ὁδυνάων, Il. 4. 191. As far as form goes, it might also be a conditional rel. clause, but the sense, 'what boon soever thou delightest in,' would not suit, as the Cyclops does not give Odysseus his *choice* of a boon. Nitsch approves of the less supported reading χαίροις, perhaps making the sentence an apodosis.

357. Λεῖδωρος (ζειαί-δωρέομαι), 'corn-giving.'

ἄρουρα (ἀρόω), 'the field,' so 'the earth.'

358=111.

359. τόδι, referring vaguely to οἶνος, since ἀπορώξ is also masc. Merry compares τὸ μὲν οὖς ποτ' ἔρωεῖ, Bk. 12. 75, where τό refers back to νεφέλη.

ἀμβροσίης, 'ambrosia,' lit. 'immortal (food).' This and the conn. words ἀμβροτος, &c., retain the μ which has been lost in βροτός, for μροτος, the β being auxiliary like δ in ἀνδρός.*

ἀπόρωξ, (cf. σῦνεχές, 74) usually written ἀπορρώξ from ἀπο-ρήγνυμι, (481) an 'off-set' or 'arm' of a river, cf. Bk. 10. 514, so here 'a rill' (B.L.) or 'sample.'

360. ἀτάρ, cf. οἱ, 234 n. Here οἱ should regularly be short before αὐτις, being in thesis. ξοῖνον as usual, cf. 373-4.

361. οἴδωκα φέρων, 'I bore and gave it.'

ἀφραδίησιν (φράζω) 'in his folly,' dat. of *manner* or *circumstance*. Cf. ἀιδρείησιν Bk. 10. 231. The word is nearly always plural in Homer.

362. 'but when the wine had stolen round the Cyclops' senses' (Merry). φρένας is a limiting acc. of the part affected; the constr. with double acc. being a σχῆμα καθ' ὅλον καὶ μέρος.

περὶ . . ἥλυθεν, tmesis, cf. Il. 10. 139.

364. αὐτάρ, coming with a question equiv. to 'well then.'

365. ὡς περ ὑπέστης, 'as thou didst promise.'

366. Οὔτις. 'Noman,' a feigned name, the purpose of which appears at 408-410. To make it sound like a proper name, the acc. is formed Οὔτιν, not Οὔτινα.

* μροτ stands for μροτ by metathesis, cf. Lat. *mors, mort-is, mor-ior*, and the root is μρο or μερ. Some explain the word as not a substantival fem. of adj. ἀμβρόσιος (494) but as an abstract subst. 'immortality.'

ὄνομα, the caesura and stop have to account both for the hiatus and the *ā*. Cf. 302.

πόματῶν, caesura. The word is acc. to Curtius an Aeolism for ποσ-μα-τος, related to Lat. *post*, &c. For μετά, &c., cf. ήs, 28 n., and μετὰ χερσίν, 346 n.

371. ή, impf. of ήμι (which only occurs in Aristoph.) ήν δ' ἐγώ and ή δ' ὁs are common in Attic. Lat. *aio* is connected.

ὑπτίος, 'on his back,' Lat. *sup-inus*, conn. with ὑπό, *sub*.

372. **ἀποδοχμώσας** (δόχμιος), 'bending to one side.' Rendered by Verg. *cervicem inflexam posuit*, Aen. 3. 631.

καδ . . . ἔρει, 'overcame him,' tmesis. Cf. ἀμβαίνειν, 178 n.

σύνος, for συπ-νος, cf. Skr. *snap-nas*, Lat. *som-nus* for *somp-nus* (nasalised) also *sopor*, Old Eng. *swevene*, 'to dream.'

373. [φάρυγος, Epic gen. of φάρυγξ, for φάρυγγος.]

[ἔσσοντο, cf. 236 n. The shorter form σύτο makes it probable that ἔσσοντο is really the aor. mid.]

374. δ δ', &c., explained by Merry as a 'paratactic' clause (20) giving the reason for what precedes, not as a mere repetition. We should expect γάρ in later Greek.

οἰνοβαρέων, [Epic for -έων,] verb formed from adj. *οἰνο-βαρής*.

375. τὸν μόχλον, cf. 78 n., τὴν νῆσον (146) and 378 n.

ὑπὸ σπόδου, in later Gk. the acc. would be used with a verb of motion, as here, the dat. with a verb of rest. But cf. Bk. 5. 346, ὑπὸ στέρνοιο τάνυσσαι.

376. **θερμαίνοντο**, the regular mood in hist. sequence.*

For εἴως cf. εῖος 233 n. App. hiatus before **έπεσσι**, cf. **ἔειπον**, 171 n.

377. μοι, ethical dat. cf. 42 n.

ὑπόδεισας, usually written ὑποδείσας, for ὑποδείσας; cf. θεούδης, 176 n.

[ἀναδύη, 'might steal away,' (B. L.) Epic strong aor. opt. of ἀναδύω.]†

* **θερμός** and its cognates **θέρος** **θέρομαι**, &c., are the only certain instances of θ arising from an original *gh* (cf. note on **τέσσαρες**, 335.) The orig. root *ghar* appears in Skr., but in Lat. has been transformed to *for*, in *formus* 'hot,' *fornus* and *fornax*. Cf. Gothic *varmjan*, whence our 'warm.' Cf. **θειομένου**, 459 n.

† We should from analogy expect -δυ-ίη (cf. θε-ίη, δο-ίη, &c.) and so Thiersch reads, but the form occurs elsewhere, e.g. δύη, Bk. 18.

378. ὁ μοχλὸς ἔλαινος, 'it, the stake of olive.' The position of *ὁ*, which would be impossible in Attic, shows that its use is attributive, cf. τὰ μῆλα ταναύποδα (464) and 78 n.

379. διψεσθαι, 'to take fire,' the pass. generally used in this sense. Cf. ἔδμεναι, 476 n.

διεφαίνετο, 'was beginning to glow,' 'growing red-hot,' lit. 'becoming transparent.' Both here and at 353, *alnῶs* simply means 'excessively.'

380. [ἔγών, Epic and Doric for ἔγώ, occurred also at 88, 98].

381. [ἔπεινευσεν, 'breathed into us,' weak aor. of ἐμ-πνέω (*πνέων*) cf. ἐπλευσα from πλέω]. θάρσος, also θράσος by metathesis.

383. ἔγώ δ', &c., 'while I raised aloft kept twirling it, as when a man bores ship timber with a drill, and the others below keep it turning with a strap which they hold at either end, while it ever runs on continually.' The simile only applies to the relative positions of Odysseus and his men (above and below), not their respective operations. The *μοχλός* of course had no strap. For ἀερθεῖς some texts have ἔρεισθεῖς 'pressing on it,' the reading of Aristarchus.

384. τρυπῷ, apparently opt. of τρυπάω (for τρυπάοι). But ὡs and ὥs ὅτε in similes are usually followed by the subj. (without ἀν) or indic. *not* the opt. in Homer. Cf. ὡs δ' ὅτ' ἀνήρ . . . βάπτη, 391. Hence Draco read τρυπᾶ and Ameis proposes τρυπῶν, supplying δινεῖ from δίνεον above.

385. τρυπάνῳ, a 'drill' or 'auger' requiring more than one to work it. τέρετρον was the name of a smaller instrument like a gimlet, Bk. 5. 246.

ὑποστέαστιν, observe the σσ. σείω appears to have begun with σf originally, and this may account for the double letter, cf. the vulg. ὑποδδείσας, 377.

386. ἐκάτερε, from ἐκάτερος, as ἐφύπερθεν from ἐπὶ-ὑπέρ.

387. ἐν δοθάλμῳ, goes of course with δινέομεν, 'we seized the fire-pointed stake and twirled it in his eye.'

388. περίρρεε, the doubling is not due to the fact that the augment should be here, cf. the part. καταρρέον, Il. 5. 870. It is explained by the root being originally σρυ, cf. ἔρριψεν, 398 n.

τόν, the stake—'the blood flowed about the hot stake.' Ameis and others read ιόντα for ἔόντα.

348; 20. 286, and ἐκ-δῦμεν Il. 16. 99, where Hermann proposed -δυῖμεν. Old editions read ἀναδύη. Cf. also φύη, Theocr. 15. 94, δαινῦτο, Il. 24. 665.

389. 'And the heat singed his eyelids and brow all around as the eyeball was consuming, and its (*οἱ*) roots swelled to bursting in the flame.' ἀμφί adverbial.

εἴστεν. εῦω, αὔω, and Lat. *uro* (*us-si.* &c.) are from root *υσ-*, cf. note on ἥω, 26.

390. γλήνης καιρένης is quoted as an instance of the true gen. abs. which rarely occurs in Homer, cf. Διός γε διδόντος, Bk. I. 390 (Merry and Riddell's note), also I. 404. It might however be a gen. depending on ἀντμή, which, except in its literal sense of 'breath,' is usually accompanied by πυρός or some such word to define and explain it.

σφαραγεύντο (cf. 128 n.) generally explained 'crackled,' but it seems best to preserve the same translation here and at 440.

391. χαλκεύς, 'a smith' generally, for he works in iron. The etymology of the word shows that copper (or bronze) was the earlier known and worked metal, as is clear from the far more frequent allusions to it, cf. χαλκήρεσιν, 55. For ἡὲ σκέπαρνον cf. note on ὑλήσσσα, 24.

392. εὖ, cf. εἰνί (417), ὑπείρ (254).

βάπτη, hence βαφή was the technical term for the tempering of metals. For the mood cf. τρυπῶ, 384 n.

ἰάχοντα, 'hissing.' The ā of μεγάλα is due to an initial f. Merry points out that where ιάχω has its i lengthened by the augment, the f disappears, so δ' ιαχε (395) μεγάλ' ιαχε, Bk. 2. 428. The part. agrees with πέλεκυν only. For the use of μεγάλα cf. 330 n. μεγάλ' ηπνευ, 399.

393. φαρμάσσων, 'tempering it,' properly, 'drugging,' 'treating with curative herbs,' from φάρμακον.

τὸ γάρ, sc. βάπτειν. Mayor explains αὐτε thus; "Iron is the strength of a man (Il. 3. 62); tempering again (in its turn) is the strength of iron." Ameis says it refers to the iron having been first placed in the fire. [αὐτε, weaker form of αὐτις (354), Epic for αὐθις].

394. στί', 'hissed,' a word evidently formed by 'onomatopoeia' from the syllable σι, cf. ὄζω from οὖ, γρύζω from γρῦ, οἰμώζω from οἴμοι, 395.

395. σμερθαλέον, &c., 'he raised a loud and dreadful cry,' cognate acc. with φωξεν.

396. δέ δεσαντες, cf. 236.

αὐτὰρ δ, for accent of δ cf. τοί, 44 n.

397. δοφθαλμοῖο, with ἐξέρυσσε cf. ἀντρους ἐξήλασε, 312.

398–412. *Polyphemus appeals to the other Cyclopes, but deceived by the false name Otris, they give no help.*

398. έφρυψεν, conn. with *ἔρπω*, cf. *ῥόπαλον*, 319 n. *περιρρέει*, 388 n.

ἀπό θό, cf. *ἴνα οἱ*, 234 n., *ὅττι ἐ*, 402. *χερσίν* may either be joined with *ἄλυων* ‘raging with his hands,’ i.e. throwing them wildly about, as Mayor explains, or with *ἔρριψεν*, *ἄλυων* being simply ‘distraught.’

399. *μιν ἀμφίς*. Here *ἀμφίς* is a prep. with acc. (= *ἀμφὶ*) ‘round about him,’ cf. *Ποσιδήιον ἀμφίς*, Bk. 6. 266. It is also used in Homer with dat. (once) and with gen. but its common use is adverbial.

400. [στήσσοι, cf. σπέσσοι, 30].

ἄκριας, ‘heights’ from *ἄκρις*, but only found in this form. The root is *ἄκ* in *ἄκρος*, Lat. *acus*, *acuo*, &c. This use of *διά* with acc. is un-Attic and poetical.

Ἄνεμοςσας (*ἄνεμος*), ‘windy.’ The *η* appears too in *ὑπῆνεμος*, &c., it is an Ionic lengthening, cf. *ἡνορέη* (*ἀνηρ*).

401. *άλοντες*, *άίω* (root *ἀῖ*) usually has the sense of ‘hearing’ as here; it also means ‘to feel’ and ‘to know.’

402. *περὶ σπέσσοις*, with *ἰστάμενοι*.

ὅττι ἐ κῆδοι, ‘what ailed him,’ the regular pronoun and mood for indirect question after the imperf. *εἴροντο*. [Cf. *εἴρετο*, 251]. So *προΐειν πεύθεσθαι οἵ τινες εἰεν*, 88. [*ὅτι* Epic for *ὅτι* as *ὅπῃ* (457) for *ὅπῃ*].

403. *τίπτε*, syncopated Epic form of *τί ποτε*. It usually means ‘why on earth,’ as in 494, but here it goes most suitably with *τόσον ἀρημένος*, ‘what great distress of thine is this that thou didst so cry out?’ Cf. *τίπτ’ ἔτι μεῖζον . . . ἔργον* ‘what still greater deed,’ Bk. II. 474.

ἀρημένος, an Epic perf. part., no other form of verb in use. Generally accompanied by a dat., cf. *ὑπνῷ καὶ καμάτῳ ἀρημένος*, ‘overcome by, &c.,’ Bk. 6. 2. Etym. doubtful, some refer it to *ἀρή* ‘ruin,’ others to an obsolete *ἀρέω* conn. with *βαρύς* or *ἀραός*, others to *ἀράω* equiv. to *ἀράσσω*.

βόησας. The root *gu* in Skr. and kindred languages proves that both *βοάω* and Lat. *bov-are re-bo-are*, &c. have undergone labialism, cf. note on *ἥπαρ*, 301.

404. [ἀμμε, acc. pl. for *ἡμᾶς*, cf. *ἀμμες*, 303 n.]

[*τίθησθα*, Epic imperf. ind. for *ἐτίθης*, cf. the Attic *ἥσθα* and *οἰσθα*].

405. *ἢ μή . . . ἢ μή*, ‘can it be that . . . or can it be that, &c.’ A double direct question like 253 (cf. also 175 n.). *ἢ μή* is used like *ἄρα μή* in Attic, Lat. *numquid*.

ἀέκοντος, [Epic for ἄκοντος] with σεν (278).

406. σ' αὐτόν, 'thee thyself,' to be distinguished carefully from the Attic σεαυτόν (reflexive) which does not occur in Homer, though the pers. pronouns with αὐτός can be used reflexively, e.g. ἐμοὶ αὐτῷ, 421.

κτείνει, 'is trying to slay thee,' cf. εἰ τίς σε . . . κτείνοι. Soph. Oed. Col. 993. Observe that δόλῳ ἡὲ βίηφι forms one expression, 'by craft or violence'; if another member of a disjunctive question were introduced we should have ἡε. Cf. θύρηφιν, 238 n.

408. The ambiguity in οὐδέ as well as Οὔτις is evident. Polyphemus says 'Noman is slaying me by craft, *and not* by force,' (cf. 216.) His friends hear 'No man is slaying me by craft *nor* by force.'

409. πέπει πτερόεντ', 'winged words' (flying like an arrow) common expression in Homer.

410. οἶον ἔσντα, 'in thy loneliness.' The next line is not, in point of sense, a regular apodosis to this. We should rather expect 'then we cannot help thee.' μή τις stands regularly for οὐ τις in the protasis.

411. [νοῦσον, Epic and Ionic for νόσος, cf. μοῦνος, ξεῖνος.]

ἔστι, equiv. to ἔξεστι. Διός, 'sent by Zeus,' a gen. of origin. For ἀλέασθαι cf. 274.

412. [εὔχεο, Att. εὔχου, cf. αἰδεῖο, 269.]

ἀνακτή, really ἀνάκτη, so the hiatus is only app. cf. 440.

413–472. *At dawn Odysseus and his comrades, by means of the rams that go out to pasture, elude the Cyclops, and escape to their ship.*

413. [ἔφαν, Epic for ἔφασαν, cf. μίγεν, 91. This -ν for -ντ only occurs in non-thematic historic tenses.]

414. ὁς, elliptical—'to see how, &c.

μῆτις ἀμύμων, 'my clever counsel.' ἀμύμων, (which Curtius regards on account of the ν as an Aeolic word, conn. with μῶμος 'blemish') is often applied to persons either in the sense of 'blameless,' or merely 'handsome.' There may be a pun intended in μῆτις, which answers to the μή τις of the Cyclopes (410) as Οὔτις to οὐ τις.

415. ὠδίνων, (ῳδίς) commonly explained 'suffering as if in travail,' but acc. to Schenkl 'writhing.' ὠδίς is variously referred to ὀδύνη and δίνη.

416. ψηλαφόων, 'groping,' most probably to be referred with Curtius to root ψαλ, whence ψάλλω, cf. Lat. *palpare*. Doederlein supposes an adj. ψηλός from ψάω, combined with ἀφή from ἀπτω. Join ἀπό . . . εἰλε.

417. *ενι*, (rare) doubtless formed (by a kind of 'anticipation') from *ενί* (11) and itself shortened to *εν*, 392.]

[πετάσσως, weak aor. part. of πετάννυμι, Epic πίτνημι.]

418. 'to catch, if he might, any one that was going forth with his sheep,' (B. L.) Cf. *ει μοι . . . δοίη*, 229 n.

[δεσσι, also οἰεσι (Bk. 15. 386) and δίεσσι, cf. 184 n. In this form only the *i* of the stem is displaced by the *F*].

[Θέραζε, the suffix -ζε (cf. 'Αθηνᾶζε χαμᾶζε) is distinct from δέ (58) the latter being almost always added to a case-form, the former to the word-stem. Curtius explains the ζ as arising from *j*, and would compare these forms with dative or locative forms elsewhere].

419. οὗτω, to be taken with *νήπιον*, while *ἐνὶ φρεσὶ* accompanies *ἡλπετο*. ἐλπομαι, &c., conn. with Lat. *volup* *voluptas*, &c., the *F* being proved by the forms *ε-ολπα*, *ε-ἡλπετο*.

420. δπως . . . γένοιτο, 'how all might be for the very best.' (B.L.) Cf. *φραζώμεθ'* δπως δχ' ἄριστα γένηται, Bk. 13. 365.*

δχ' ἄριστα. The adv. δχα, probably conn. with *εχω*, cf. *εξοχα*, 551, (acc. to some with δξύς) meant orig. 'prominently' and is only used with *ἄριστος*, cf. 432. For the abstract use of the neut. pl. *ἄριστα* Merry compares *οὐκέτι φυκτὰ πελοντο*, Bk. 8. 299.

421. ει τιν' . . . εύροιμην, 'if perchance I might discover,' cf. 229 n.

θανάτου, ablative gen. acc. to Ameis. *έταιρων λύσις* would be a possible obj. gen. *έμοι αὐτῷ*, reflexive, cf. 406 n.

422. θφαινον, 'I wove' a very common metaphor in Homer, esp. with the words *δόλον* and *μῆτιν*. Cf. the use of *ῥάπτω*, 'to stitch,' and so 'to contrive,' e.g. *σφιν κακὰ ράπτομεν*, Bk. 3. 118. It is probable that even *ῦμνος* (for *ῦφ-μνος*) is conn. with root *ῦφ*; it would thus mean a 'web' of song. Cf. the name *ῥάψωδοι*.

423. ὡς τε, &c., 'as a man will for his life' (B.L.) cf. Lat. *utpote*. [For ηεν cf. ενέην, 164 n].

425. διες, only found here as a dactyl, apparently owing to the *F* after *o* allowing the voice to dwell on the syllable, cf. *σῦνεχές* (74). Aristarchus wrote *οῦες*. This line and the next are parenthetical or explanatory, cf. 319 n.

δασύμαλλοι, 'thick-fleeced,' δασύς conn. with Lat. *densus*.

* This constr., δπως or ώς, with subj. in primary and opt. in hist. sequence, after verbs of *pondering* or *considering*, is common in Homer. In Attic the fut. ind. and fut. opt. are used, rarely the subj. or other tenses of opt. Cf. also 554.

426. **ἰοδνέφες**, ‘violet-dark,’ from **ἴον** (**ἵον** Lat. *vio-la*, hence no hiatus) and **δνόφος**, conn. with **γνόφος** and **κνέφας** (168). The **γ** of **γνόφος** is softened from the orig. **κ**, and the **δ** has arisen by the influence of the **ν**.

ἔρος, for **ϝεῖρος** or **ϝέρος** ‘wool,’ Lat. *vellus*. Hence the compound **είροπόκος** (443). The Attic (dim.) form is **ἔριον**.

427. **ἀκέων**, ‘silently,’ an adj. probably connected with **ἥκα**, **ἀκήν** from a root **ἄκ**, seen in **ἀκέομαι**.

[**ξυνέργον**, imperf. of **ξυνέργω** or **ξυνεέργω**, cf. **ἔρχατο**, 221 n].

ληγοισι, ‘withies,’ properly the *agnus castus*. Conn. with Lat. *ligare*.

428. **τῆς ἔπι**, for **ἐπὶ τᾶς** (relative). Note the anastrophe.

ἀθερίστια, cf. 189 n.

429. **σὸν τρεῖς**, &c., ‘taking three together,’ a tmesis. Most texts have **σύντρεις**, cf. **ξυνεείκοσι**, Bk. 14. 98.

αἰνύμενος, cf. **αἰνυμένους**, 225. -**ος** justified by stop and caesura. **συναίνυμαι** also occurs Il. 21. 502.

430. [**ἴτην**, imperf. dual of **εἴμι**, showing the simple root **ἴ**. So in the pl. **ἴ-μεν**, **ἴ-σαν**, while the first sing. is **ἴ-α**].

[**σώντες**, from **σώω** an old form of **σώζω**].*

432. **γάρ**, exactly similar to the **γάρ** in 319 (see n.) The line is explanatory, cf. also 425 n.

[**ἴτην**, cf. **ἐνέην**, 164]. For **δχα** cf. 420.

433. **κατὰ . . λαβέν**, tmesis, ‘having laid hold of.’

λασίην . . . ἐλυσθείς, ‘curled beneath his shaggy belly.’ The acc. with **ὑπό** gives notion of extension, cf. **παρὰ θίνα**, 46. **ἐλύω** from root **ϝελ**, whence **ἔλιξ** (46) cf. Il. 24. 510.

434. **κάμην**, ‘I lay,’ peculiarly used for ‘I hung.’

αὐτάρ, &c., ‘and having turned over I held on firmly by my hands to the wondrous fleece with patient heart.’

ἄντου, conn. with root **ἄν** ‘to blow’ (**ἄημι**, &c.)

435. **νωλεμέως**, ‘firmly,’ also ‘continually,’ like **νωλεμές** (prob. neut. from adj. **νωλεμής**.) Etym. very doubtful. Duntzer refers to **νη-** and an adj. **όλεμής** (**ὅλλυμι**) so ‘imperishably,’ while Benfey suggests a connection with **ἥρεμα** ‘quietly’ (**ρ** often passing into **λ**). The adverb goes of course with **ἔχόμην**.

* Hence also **σώεσκον**, Il. 8. 363, and with shortening **σώσι**, Il. 9. 393. A still older form is **σαόω**, whence fut. **σαώσθω**, aor. **ἔσάωσα**.

στρεψθέας, practically 'face upward,' as B. and L. translate. Some take it with *χερσίν* 'with my hands twisted in,' i.e. to the wool, but *χερσίν* is emphatic enough with *ἔχόμην*, since the others were held on by the withies.

[*τέτληστι*, with indic. *τέτληκα*, *τέτλα-μεν*, cf. *γεγά-ασι*, 118 n].*

438. *νομὸν δ'*, (*νομόνδ'*) cf. *βουλυτὸν δέ* (58) *σταθμὸν δέ*, 451.

ἴξισσυτο, a real hiatus, as *φάρσην* cannot be proved.

439. *θήλαιαι*, the fem. is used *κατὰ σύνεσω*, since *μῆλα* precedes. We may supply *διες καὶ αἶγες*.

[*ἐμέμηκον*, imperf. of *μηκάομαι* (whence *μηκάς*, 124) formed apparently either from perf. *μέμηκα*, or from a new present-stem].

[*ἀνήμελκτοι*, (*ἀν-* ἀμέλγω). For the *η* cf. *ἀν-ήκεστος* (*ἀκέομαι*), *ἀγ-ήνωρ*, 213 n.]

440. *οὐθατα*, from *οὐθαρ*, identical with Lat. *uber*, Eng. 'udder.' Cf. *ἔ-ρυθ-ρός* and *rub-er*, 163 n.

σφαραγεύντο, 'were swollen to bursting,' cf. 390. The plural can hardly be explained here as in 109 and 222. Cf. Bk. 10. 223. No hiatus, cf. *ἄνακτι*, 412.

441. *ἐπεμαλέτο*, cf. *ἐπιμασσάμενος*, 302.

442. [*ἐσταότων*, indic. *ἔστηκα*, *ἔστα-μεν*. Cf. 435].

τὸ δέ, explained by next line, 'but this in his folly,' &c.

443. *ὡς οἱ*, &c., 'how that my men were bound beneath the breasts of his thick-fleeced flocks' (B.L.) Nitsch and others read *ὡς οἱ*, 'how that they,' to supply a subject to *δέδεντο*. With our reading *οἱ* is an ethical dat. (cf. *μοι*, 42, 447), and the subject of *δέδεντο* must be understood, cf. the second explanation of *ὡς εἰ τε . . . ἐπιθείη*, 314.

ἀροπόκων, from *εἴρος—πέκω* (Lat. *pec-to*) cf. 426.

444. *μῆλων*, partitive gen. with *ὑστατος*, cf. 432.

445. 'cumbered with his wool, and the weight of me and my cunning' (B.L.) Merry, after Nitsch, describes *λάχνῳ καὶ ἔμοι* as a kind of hendiadys, 'by me sticking to his wool,' because the ram could not exactly be cumbered with his own wool. But possibly it is meant that the wool was unusually thick and heavy (cf. 432, and *θεσπεσίοιο*, 434) and now he carried Odysseus as well.

* The lengthening to *η*, cf. *κεκοτηστι* (501) *τεθηώς*, *τετηώς*, &c., is due to compensation, the suffix *-οτ* being originally *-οτ-*, as the fem. *-νια* arose from *-νατα*, *-Γοστα*.

πυκινά, adv., cf. **πυκινῶς ὑποθήσομαι**, Bk. I. 279. **πυκνός** is frequently applied in Homer to the mind and mental operations, e.g. with **φρένες**, **νοῦς**, **βουλή**, &c., in the sense of 'wise.'

447. **κριέ**, probably from **κέρας**, as if **κεραιός**. **μοι**, dat. eth., cf. 443. [**ἴστωσο**, 2nd sing. strong aor. or plupf. mid., cf. **ἀπ-εσσύμεθα**, 236 n].

The commentators remark that in the Iliad Hector, Achilles, and Antilochus are represented addressing their horses.

448. **πάρος** . . . **ἔρχεαι**, 'of old thou wast not wont to go.' **πάρος** frequently occurs with the pres. in Homer, as **πάλαι** in Attic, and **dudum** in Latin.

λείπειμένος . . . **οἱών**, 'lagging behind the sheep.' The gen. with **λείπεσθαι**, on the analogy of verbs denoting *comparison*, e.g. **ἡσσᾶσθαι**, occurs again in Homer, viz. Il. 23. 523, **'Αντιλόχου λείπετο**. In Od. 8. 125, we have **οἱ δὲ ἐλίποντο** (without the gen.) meaning 'the others were left behind in the race.' Note **οἱών** disyll. usually **δίων** trisyll. (441-3).

449. **πολύ**, adverbial, so **πολλά**, 465.

νέμεαι, 'didst graze on' (pres. mid.) Contrast the act. **νέμων** (233), 'shepherding.'

450. **μακρὰ βιβάς**, 'with great strides,' an expression generally used of heroes, cf. Bk. II. 539. [**βιβάς** redupl. pres. part. from the root **βα** (**βαίνω**) formed as if from **βιβημι**, cf. **ἰστάς**. A present **βιβάω** was formed by a change to the thematic conjugation].

451. **σταθμὸν δέ**, cf. **νομὸν δέ** 438 n. From root **στα** (**ἵ-στη-μι**,) &c. cf. Lat. **sta-bulum**.

λιλαίεαι, cf. **λιλαιομένη**, 30.

ἀπονέεσθαι, this lengthening of a syllable for metrical purposes is frequently found in Homer, chiefly in long words, where it is necessary on account of several short syllables occurring together.*

452. **ἐσπέριος**, cf. 336. **νῦν αὖτε**, 'now on the contrary.'

πανύστατος, cf. **πανυπερτάτη**, 25. Supply **εἰς** (273) or **ἀπονέεαι**.

* Thus **θῦγάτηρ** has **θῦγατέρεσσι**, and **ἄθάνατος**, **ἄκάματος** are regularly used. The reason is different in **σύνεχές**, cf. 74 n, and **κατάνεύων**, 490. The Scholiasts actually had different technical names for lines containing these artificially lengthened syllables, according to the particular positions in which they occurred (see Merry and Riddell on Bk. I2. 423.)

ἢ, here asseverative—‘surely.’ σί γ’ is pathetic. Observe the absence of *f* in ἀνάκτος.*

455. πεφυγμένον, perf. mid. here followed by acc. as at Il. 6. 488, while at Od. 1. 18 the gen. is found. The latter constr. implies deliverance from troubles, &c., in which one has actually been involved, the former keeping clear of them altogether, as Merry shows.

456. ποτιφωνήεις, ‘endowed with speech,’ for the form cf. ποτιδόρπιον 234. Properly adj. in -εις are derived directly from substantives, e.g., αὐδήεις. But Merry compares βαθυδινήεις and ἀμφιγυήεις for the irregularity. Ahrens reads with some MSS. ποτὶ φωνήεις.

457. ἀπέν, infin. of purpose, cf. πίνειν (249) and οὐδέ τις ἔστιν . . ἀμῦναι, Il. 24. 489. [ὅπη, ‘where,’ Epic for ὅπῃ.]

ἡλασκάζει, ‘is skulking from,’ conn. with ἀλέασθαι (411). An intensive form, like ἀκονάζομαι, 7. Elsewhere intrans. so Bekker reads ἡλυσκάζει.

458. τώ, ‘then,’ introducing the apodosis. [So La Roche always writes this adv. not τῷ, cf. 479.]

* The student must have remarked already that even in the words which undoubtedly possessed *f*, it is a movable letter, and may be ignored at pleasure; indeed, its recognition (in the permission of app. hiatus and the lengthening of short syllables by position) is probably an Epic licence, based rather on its former existence in the older literature (from which sprung the Epics) than on its actual existence in the living language. (1) words used in this book both with and without *f* are *ἴς*, 538 and 71, ἐρύω, 99 and 77, οἶνος, 163 and 362, ἔκαστος, 114 and 164, ἥδύς (*σf*) 162 and 210, εἰδώς, 215 and 281, οἶκος, 35, and (οἶκαδε) 530, εἴπον, 355 and 279, ἔπος, 376 and 224, ίάχω, 392 and 395, ἄναξ, 412 and 452, (cf. ἀνάσσει, 552.) (2) Other words used distinctly with *f* in this book are ἔοικα, 190, ἔρυσθαι, 194, εἴκοσι, 209, the reflexive pronoun ἔο, &c. (*σf*) 398, 234, 402, the poss. pron. ὃς (*σf*) 34, ἔργον, 250, and ιοδνεφές (*σf*) 426. (3) A number of words also which are proved etymologically from Skr., Lat. and other cognate languages, to have begun with *f*, show no trace of it in this book, viz.—*ἴσος*, 42, ἔταιρος, 60, ἔρσαι, 222, ἄρνες, 226, and ἀρνεῖος, 444, εἰλίποντος, 46 and ἐλύω, 433 (from root *feλ*) εἴρος, 426 and εἴροπόκων, 443, ἥδομαι, (*σf*) 353 ἔλπομαι, 419. (4) Other digammated words occur, e.g. ἔσπέριος 336, but in positions which do not allow us to determine whether *f* is present or not. In the case of some words mentioned under (1) viz.—*ἴς*, οἶνος, ἔκαστος and εἰδώς, the absence of *f* is only attested by the presence of paragogic *v*, but clearer instances occur in other parts of Homer.

ἄλλυτις ἄλλη, cf. note on **ἄλλην ὅδον**, 261. The characteristic *v* of the Aeolic dialect appears in **ἄλλυτις**, cf. **ἀμύμων**, 414.

459. **θεινορένεν**, following *οἱ*, cf. the similar constr. of **ἡμῖν . . . δεισάντων** at 256 and note. ‘Then should he be smitten, and his brains be dashed against the floor here and there about the cave, (B. L.) **θείνω** is conn. with Lat. *-fendo* (*of-fendo*, &c.) and possibly with Skr. *han* for *ghan*, cf. note on **θερμαίνοιτο**, 376.

. **καδ . . . λαφήσειν**, ‘should be eased.’ For the tmesis &c., cf. 372. Mayor enumerates the different forms assumed by **κατά** through assimilation, viz.;—**κάγ**, **κάδ**, **κάκ**, **κάμ**, **κάν**, **κάπ**, **κάρ**.

460. **κακῶν**, ablative gen. with verb of *removal from*.

οὐτιδανὸς . . . Οὐτὶς, ‘Noman nothing worth,’ Hobbes.

461. **ἀπὸ οὗ**, occurred already with same quantity, 398.

462. **ἔλθόντες . . . λυσμῆν**, &c., ‘when we had gone a little way from the cave and yard, I first loosed myself from under the ram,’ &c. As Mayor remarks, the verbs in 463 are equiv. to **ἔλυσμεθα**, so **ἔλθόντες** is explained, though formally incorrect.*

ἡβαιόν, Attic **βαιόν**, here used adverbially.

464. **τὰ μῆλα**, &c., ‘them, the long-stepping flocks,’ cf. **μακρὰ βιβάς**, 450. Note the un-Attic positions of the art. and adj. as in 378.

ταναύποδα, from **ταναός** (*i.e.* **ταναός**, **ταν** being enlarged from **ταν**, root of **τείνω**, &c) and **πούς**. The *v* thus represents *f*, cf. **ταλαύρινος**, where however the *f* belongs probably to the second part of the compound. Distinguish **δημός** from **δῆμος**.

465. **πολλὰ περιτροπόντες**, ‘often turning back,’ to look. Two other explanations are offered (1) ‘often doubling’ to baffle pursuit (Nitsch), (2) ‘often driving in,’ sc. into a compact flock, for the purpose of taking them down to the ship (Merry). **ἔλαύνομεν** is imperf.

ὅφ', ‘until,’ usually ‘while’ (56) cf. Lat. *dum*.

466. **ἀσπάσιοι**, ‘a welcome sight.’

467. **τούς**, ‘the others,’ who had been devoured

στενάχοντο, ‘they were proceeding to mourn.’

* Among the similar passages quoted, the most striking is **ἄμφοι δ' ἔζομένω γεραρώτερος ἦεν** ‘*Oδυσσεὺς* ‘when they were both sitting Odysseus was the more stately,’ Il. 3. 211. Somewhat similar is Od. 12. 73, *οἱ δὲ δύω σκόπελοι δ μεν οὐρανὸν εύρὺν ἱκάνει*, followed by **τὸν δ' ἔτερον** at 101. In all the other instances quoted, both the classes into which the first subject is divided, are expressed in the nom., while here **ἔταιρος** is acc.

468. [*εἶων*, imperf. of *έάω*. Of the twelve verbs in which the augment becomes “ instead of *η*, all but *έάω* are proved to have begun with a consonant (*σ* or *F*), see Student's Gk. Gram. § 236].

ἀνὰ . . . νεῦον, ‘nodded back’ in token of refusal or prohibition, the opposite of *κατανεύω* (490) which signified assent. With *όφρύσι* however the verb may mean simply ‘forbade,’ by frowning, cf. *ἀνένευε καρῆστι*, Il. 22. 205, where literal ‘nodding back’ is implied. Acc. to our punctuation *κλαίειν* depends on *ἀνανεῦον*, cf. *ἀνένευσε . . . ἀπονέεσθαι*, Il. 16. 252. The notion there however is rather ‘refusing’ a request than ‘forbidding,’ so the other punctuation seems better (with a stop at *έκάστῳ*) making *κλαίειν* depend on *οὐκ εἴων*, the clause *ἀνὰ . . . έκάστῳ* being thus a striking instance of parataxis, instead of *ἀνανεύων*, &c.

470. *βαλόντας*, (cf. *βαλὼν ἐν τῇ μελαίνῃ*, Bk. 18. 84) implies haste, as the regular word for putting on board ship is *ἐμβαίνω*, used about sheep, Bk. 11. 4, (Merry).

473–542. *Odysseus repeatedly taunts the Cyclops, who hurls two great rocks, nearly swamping the ship, and invokes a curse from his father Poseidon.*

473. ‘But when I was so far away that a shout might (just) be heard,’ lit. ‘as far as a man makes himself audible by shouting,’ for *γέγωνε* always means an audible cry. Supply *τις* as subject. Cf. notes on *ώς εἴ τε* (314), *ώς οἱ*, 443. Nitsch takes *ηῆς* as subject of *ἀπήν*.

474. *καὶ τότ'*, cf. 59 n.

κερτομίοισι, ‘with taunts,’ an adj. used substantively, as *μειλιχίοισι*, *δινειδείοισι* elsewhere. Probably conn. with *κείρω*; the old etymol. from *κῆρ—τέμνω* is quite exploded.

475. *οὐκ ἄρ'*, &c., ‘so he was no weakling whose fellows thou didst think to eat by main might, &c.’ (B. L.) *οὐκ* belongs to *ἀνάλκιδος*. Mayor translates ‘he could have been no weakling, whose comrades thou atest up,’ apparently taking *ἔμελλες* not of the Cyclops’ intention but in another frequent sense, as though the constr. had been *οὐκ ἄρ' ἔμελλεν ἀνάλκις ἀνὴρ εἴναι οὐ ἔταίρους ησθιεις*, &c.

476. [*ἔδμαναι*, non-thematic pres. infin. of *ἔδω*, cf. *ἔδοντες*, 75.] The pres. and fut. infin. are used indiscriminately with *μέλλω*, cf. *ἄψεσθαι* 379, *κιχήσεσθαι*, 477.

[*κρατερῆφι*, cf. note on *βίηφιν*, 406.]

477. *καὶ λίην*, ‘even to the utmost.’ Mayor compares *καὶ κάρτα*, Soph. Oed. Col. 65, and Lat. *vel nimis*. Cf. note on *λιλαιομένη*, 30.

ἔμελλε, &c., ‘were sure to overtake thee.’

478. *ἄζεο*, ‘hadst shame,’ *ἄζομαι* for *ἀγ-γομαι* from root *ἀγ-* in *ἄγνοιος*, &c. Cf. note on *τέσσαρες*, 335.

479. ξεσθέμεναι, contrast this thematic pres. infin. from ξεσθω (later ξεσθίω) with the non-thematic ξεδ-μεναι from ξεδω. For the σ cf. Lat. es-ca, conn. with edo.

τίσατο, the various meanings and constructions of τίνω and τίνομαι should be studied. Generally speaking, the act. is 'to pay,' or 'make amends for,' the mid. 'to get paid,' 'get paid for,' 'exact payment from,' and so 'requite,' as here.

480. κηρόθι, a local adv. from κήρ (κέαρ) cf. αὐτόθι, 29.

481. ἀπορήξας, usually written ἀπορρήξας. Cf. ἀπορώξ 350, for the ὁ before ρ.*

482. κυανοπρόφροιο, (κύανος-πρώρη) 'dark-prowed,' a standing epithet of ships, like μιλτοπάργος, 125.†

483. This line is so manifestly interpolated from 540 that I have bracketed it, quitting La Roche for once. If the rock fell 'in front of' the ship, it could not possibly graze the rudder, as the other did when thrown 'behind' the ship (μετόπισθε, 539) see 540 n.

484. ἐκλύσθη . . . ὑπό, 'heaved beneath.' κλύζω is from root κλυ whence κλύδων, 'wave' and Lat. *cloaca*.

485. ἤπειρον δέ, commonly written ἤπειρόνδε, cf. 58. τήν of course refers to the ship.

παλιρρόθιον, (πάλιν-ρόθος) 'dashing back' from the spot where the rock fell.

486. πλημυρίς, &c., 'a surge from the deep sea,' in apposition to κῦμα, and repeating the idea. πλημυρίς, conn. with πλήθω, elsewhere has ὑ, and means 'flood-tide.'

Θέμωσε, &c., 'and drove her to the shore.' Θέμωσε only occurs here and at 542, and is much disputed. Probably it is from θε root of τίθημι (a noun θεμός is given by Hesychius) and means 'caused' her to reach, &c.

* Curtius holds that this lengthening (or doubling) in compounds and before initial letters was due originally to double consonants, since these can be proved to have existed in many cases, e.g. ἀπο-ρήξας, ἀπο-ρώξ and ἐπὶ ρηγμῶν, 150 (ρήγνυμ, root ρηγ, being akin to Lat. *frango*) μέγα ρόπαλον, 319, σῦνεχές for συν-σεχες, 74 (cf. ὑπο-δειπνός, 377) but that by a mistaken analogy the license was taken in the case of words not possessing double consonants, thus, δέ νεφέεσσι, 68 and 145, δέ νύμφαι, 154, ἀλλὰ ρίψ 191, δέ μέγα, 44, κέχυτο μεγάλα, 330, κατὰ μοῖραν, 245, κατανεύων, 490. Cf. περιόρρεε, 388 n.

† Bekker shows that the correct spelling is πρώρη, not πρώρη, since it is (like πρύμνη) the fem. of an adj. πρώρος for πρότερος, a comparative form from πρό (beside πρότερος, cf. πρώτος for πρότος) and νῆς πρώρη actually occurs Bk. 12. 230.

487. κοντόν (prob. κεντέω) a 'pole,' 'boat-hook.'
488. ὥσα παρέξ, 'thrust her out from the land,' by poling, because it was too shallow to row.
- ἐποτρύνας ἐκέλευσα, 'roused and bade' (simultaneously), the dat. belongs to ἐκέλευσα.
489. ἐμβαλλεῖν, &c., Merry explains 'to dash into [the sea] with our oars.' Editors compare *incumbere remis*, which seems rather to resemble προπεσόντες, 490. [κώπης = κώπησι, Att. κώπαις.]
- ἵπ' ἐκ . . . φύγοιμεν, equiv. to the later ὑπεκφύγοιμεν.
490. κρατὶ κατανεύων, 'by nodding my head,' to be taken with ἐκέλευσα, as the command was not given in words, for fear of the Cyclops hearing, cf. 497. For κατὰ cf. ἀπορήξας, 481 n.
491. δὶς τόσσον, 'twice as far,' cf. 473, where it is said that they were only just within hearing. The inconsistency is hardly worth remarking.
- ἄλλα πρήσσοντες, 'making our way over (voyaging over) the sea.' This is probably the oldest meaning of πράσσω; it occurs with κέλευθον, Il. 14.282, and more frequently with a part. gen. so πρήσσωμεν δόδοιο, Il. 24. 264. Hence arose the sense of 'accomplishing' side by side with the material sense of traffic or commerce, cf. πρῆξις (253), passing into that of 'doing.'*
493. μειλιχίοις, 'soft,' conn. with our 'mild.' The verb μειλίσσω is for μειλιχίω.
- ἐρήτυνον, 'sought to prevent me,' like προσηγύδων, 'sought to address,' 492.
- ἄλλοθεν ἄλλος, 'on every side,' cf. ἄλλυδις ἄλλη, 458.
494. τίππ' θέλεις, some MSS. have τίπτε θέλεις, but acc. to the best critics θέλω never occurs in Homer. Cf. 403.
- ἐρεθιζέμεν, 'to provoke,' conn. with ἐρέθω, ἔρις, &c.
495. πόντον δέ, commonly πόντουδε, cf. 485.
496. καὶ δῆ, &c., 'and already we gave ourselves up for lost then and there' (Mayor). The aorist infin. for the fut. is peculiar.†

* The etymology of the word bears this out, since the πρᾶκ of πράσσω (softened into πρᾶγ) is an expansion of πρᾶ in πι-πρά-σκω, which is again conn. with περάω, πέρημι, &c.

† It is occasionally found, not merely with words like ἔλπομαι, ὑπισχνέομαι, &c., which by virtue of their meaning refer to the future, so that no ambiguity results, but even with νομίζω, οἴομαι and φημί, e.g. φάτο γάρ τίσασθαι ἀλείτας, Bk. 20. 121; ἐνόμισαν . . . κρατῆσαι, Thucyd. 2. 3. οἴμαι γάρ νιν ἵκετεῦσαι τάδε, Eur. Iph. A. 462. In most of these instances the readings are corrected to the future by some critics. Cf. Goodwin, § 23, N. 2.

497. 'If he had heard any of us utter sound or speech' (B.L.) οὐδάω like γέγονα (473), implying distinct speech. [τεῦ, also τέο, Epic for τινός]. Note that τεῦ η form two short syll. by position.

498. σών καὶ δραξ', 'he would have crushed.' ἀράσσω is no doubt akin to ρήσσω, a later by-form of ρήγνυμι.

δούρα, [Epic pl. of δόρυ, by metathesis for δόρνα, also δούρατα, cf. γούνα, 266], 'timbers,' a usual sense in Homer, cf. δοῦρ' ἐλάτης, 'planks of fir,' Il. 24. 450. Cf. also the Tragic use of δόρυ for 'ship,' Aesch. Pers. 411, &c.

499. μαρμάρῳ, 'stone' or 'boulder,' explained by Seiler as belonging to root μαρ 'to crush' (whence comes μάρναμαι 'to fight,' and possibly μύλος, Lat. *mola*, and other words for 'mill,' &c.), but usually referred to another root μαρ, seen in μαρμαίρω, 'to glisten,' μαρμάρεος and Lat. *marmor*. In Homer indeed it seems to mean rock of any kind, but in later writers particularly 'white stone,' Curtius). Here it is a subst., but in Il. 16. 735, an adj., with πέτρος.

δικριθεντί (δικρις equiv. to ἀκρις, 400, an Aeolism) 'rugged.'

τόσσον γάρ, &c., 'so far he hurls,' cf. τόσσην γάρ, 265. Note the absolute use of ἵημι.

501. [κεκοπότι, cf. note on τετληότι, 435. This perf. of κοτέω only occurs in the participle].

502. [αἴ καν, Epic for ἔάν or ἦν]. 3-spondee ending.

503. ἀεικελίην (ἀ-εἰκελος, ἄουκα, &c.) 'unsightly.' Observe the double acc. with εἴρηται.

504. φάσθαι, infin. for imperat. common in Homer. Acc. to Aristotle, revenge is never complete till the offender knows by whom and why it is taken.

πτολιπόρθιον (cf. 165) 'waster of cities,' usually πτολίπορθος, cf. note on ἐλαῖνεον, 320.

505. Δαιρτεῶ, 3 syll. by synizesis.

507. Ἀ, always accented so, when an expression of grief or astonishment, often with πάστοι or μοι.

παλαιφάτα, (πάλαι-φημί) as θέσφατα from θεός-φημί. 'Ancient oracles have come upon me, cf. 477 for acc.'

508. [ἴσκε, iterative tense from εἴμι].

μάντις (root μαν in μανία, μαίνομαι) 'a seer,' properly 'inspired.' *

* The μάντις is an interpreter of the will of Zeus or Apollo, by means of (1) dreams, (2) signs and birds, (3) sacrifices? (Mayor). These different classes were called respectively ὄνειροπόλοι, οἰωνοπόλοι and θυοσκόοι. Among the seers mentioned in Homer are Amphiaraus, Calchas, Helenus, son of Priam, Halitherses, and Theoclymenus.

τής, also εύς, (whence the adv. εύ or εῦ) ‘noble.’

509. [ἐκέκαστο, plupf. of καίνυμαι, possibly from root καδ, but of uncertain etymology. Some connect it with καθαρός, Lat. *castus* for *cad-tus*, others with καίω.]

510. [κατεγήρα, a non-thematic aorist (infin. γηρᾶναι) from root of γηράσκω.]

Κυκλώπεσσι, probably local dat. ‘among the Cyclopes,’ though some make it depend on μαντευόμενος.

511. ὀπίσσω, ‘in the aftertime’ (B.L.), also used of place. ὅς is here demonstrative, acc. to Αμεις.

512. χειρῶν ἐξ, ‘at the hands,’ cf. ἐμοὶ σύν, 332

ἀμαρτῆσσθαι ‘that I should lose,’ epexegesis of τάδε πάντα. The verb is not used elsewhere by Homer in this sense. ὀπωπῆς conn. with ὄπωπα, root ὄπ in ὄψομαι, &c., cf. note on ἡπαρ, 301.

513. ἐδέγμην, ‘I expected.’ [Cf. ἐλέγμην 335, ἐδεκτό, 353.]

514. Cf. 214. Mayor compares the Italian epopee, in which the giants and magicians are represented as living in constant dread of some hero, fated to subdue them.

515. νῦν δέ, ‘but as it is,’ often used in stating the real fact, after a wish or false expectation has been expressed, cf. αἴθ' ὁφελεῖς . . . νῦν δ' ἀμα τ' ὠκύμορος καὶ ὀκυρὸς ἔπλεο, Il. I. 417.

ἄκικν, ‘a weakling,’ from κίκν ‘strength,’ referred by some to root of κίω, κίνυμαι, by Curtius to root κυ, κυέω, κῦμα, &c..

516. ἐδαμάσσατο, cf. for the tense παστάμεθα, 87 n.

517. ἔγε δεῦρ, ‘come hither,’ cf. Lat. *huc age*, and note on εἰ δάγε, 37.

[πάρ . . . θεῶ, Attic παραθῶ. For the diphthong cf. note on δαείω, 280. Curtius argues that η is probably correct in all these forms.]

518. πομπήν τ' ὀτρύνω, &c., ‘and speed thy parting hence, that so the Earth-shaker may vouchsafe it thee,’ (B.L.) At first sight πομπήν seems to follow δόμεναι and the other acc. ὀτρύνω, but the phrase πομπήν ὀτρύνειν is so common in Homer that δόμεναι, &c., should probably be taken as epexegetical.

519. εὐχετάι εἶναι, ‘he avows himself,’ cf. 263. Observe πάις disyll. as often in Homer.

520. αὐτός, ‘he himself,’ or, ‘alone.’ αἴ κε, 502. Poseidon was actually worshipped at Tenos as the ‘healer.’

523. αἴ γάρ . . . δεναίμην, ‘would that I could.’ αἴ γάρ and αἴθε are regularly used in Homer, as εἴ γάρ and εἴθε in Attic, with the opt. (but not with the secondary tenses of the indic.) in expressing a wish. ‘Would that I could deprive thee of life and being and

send thee within the hall of Aïs (Hades) as surely as even the Earth-shaker shall not heal thine eye.'

ψυχής, not so strong as *αιών*. It sometimes means simply 'consciousness,' e.g. Il. 5. 696, *τὸν δὲ ξειπε ψυχήν* of Sarpedon fainting. At 658 he says *ἐπειτά με καὶ λίποι αἰών*, in prospect of his death.

524. **εὐνιν**, 'bereft,' for *φένιν* from a root *να* 'to lack,' whence Gothic *vans*, Skr. *ūnas*, 'in want of.'

[*Ἄϊδος*, metaplastic gen. of *Ἄϊδης*, beside the regular gen. *Ἄϊδαο* or *Ἄϊδεω*, for a nom. *Ἄϊς* never occurs, nor does *Ἄϊδης* (2 syll.) in Homer. *Ἄϊδης* (*ā-fið*) 'the Unseen.]

εἴσω, also *ἔσω*, from *εἰς*, generally used in Homer as here, *after* the acc. which really depends on the verb of motion. The later constr. with gen. only occurs twice in the Od., never in the Il.

525. **ώς**, often used as here in introducing a strengthening clause after a wish cf. *αἴ γάρ πως αὐτόν με μένος καὶ θυμὸς ἀνείη . . . ώς οὐκ ἔσθι δέ σῆς γε κύνας κεφαλῆς ἀπαλάλκοι*, Il. 22. 348. In some instances e.g. Il. 13. 828 *οὐτως* or **ώς** is introduced into the wish itself (in sense it must be supplied here) cf. the use of *sic* in Latin.

527. **χεῖρ'**, for *χείρε*, cf. *ἀνεσχέθομεν Διὶ χεῖρας*, 294.

ἀστερόεντα a mere standing epithet, as Merry remarks, for it was now day.

528. [*κλύθι*, non-thematic strong aor. imperat. of *κλύω*. The only other similar form of this verb is mid. part. *κλύμενος*, though redupl. forms *κέκλυθι*, *κέκλυτε* occur. The indic. is thematic, *ἔκλυον*, 536. Cf. *ἔγνων γνῶθι*, *ἔβην βῆθι*, *ἔδυν δῦθι*, &c.]

γαιήοχε, 'girdler of the earth,' from *γαῖα* and *όχεω*, *ἔχω*. Some explain 'possessor' or 'lord of the earth,' while others give quite a different etym. from *γαίω—όχος*, 'delighting in chariots.'

529. **ἔτεόν**, 'in sooth,' adverbial neut. acc. of *ἔτεός* from *ε-* root of *εἰμί*, as is shown by the Skr. *sat-jas* 'true' (conn. with our 'sooth') from *sat*, originally *a-sant*, partic. of *asmi*, *εἰμί*. We should expect *ἔτεός*, since *σ* has been lost.

530. **δός**, like *da* in Latin followed by the acc. and infin. Mayor remarks that this is the regular form of prayer in Homer (1) an invocation of the god by some title of honour; (2) the ground of the claim introduced by *εἰ*; (3) the petition itself. Cf. Il. 1. 39, &c.

[*οἴκαδ'*, equiv. to *οἴκον δέ*, but peculiar, as *οἴκα* is not an acc. form.]

531. An interpolation from 505, omitted by best MSS.

533. **ἔντείμενον**, 'well built' (standing epithet.) *κτίμενος* is a non-thematic strong aor. part. from root *κτί* (*κτίζω*, &c.) Cf. 130. Note the absence of the prep. with the first noun *οἴκον*, and its presence with the second, *γαῖαν*, a phenomenon often occurring in Classical Gk.; however, both constructions occur in Homer.

[*ἔην*, equiv. to *ῆν*, *suam*, cf. note on *ῆς*, 28.]

534. ὅψε κακῶς, not 'wretchedly late' but 'late and wretchedly,' cf. εἰλίποδας ἐλικας for asyndeton. ἔλθοι and εὑροι are of course true optatives of wish.

ὅλεσας ἀπό, tmesis and anastrophe, cf. φυγὴν ὑπό, 17.

535. ἀλλοτρῆς. Odysseus did actually return in a Phaeacian ship, Bk. 13.

ἐν . . . οἴκῳ. For the peculiar position of the prep. which usually is only separated from its case by particles or enclitic pronouns, cf. βαλέει δ' ἐν φάρμακα σίτῳ, Bk. 10. 290; τοῖον ἀνήλυθεν ἐκ δόρυ γαῖης Bk. 6. 167. It cannot be explained as an inverted tmesis for ἐνεύροι, since that only occurs with disyll. preps. (Merry.)

537. [λᾶαν, for λᾶῖαν, conn. with λεύω, λευστός, &c., Attic λᾶς.]

538. ἐπιδινήσας, 'with a whirl.'

δὲ ίν' cf. n. on 7s, 71. 'He put forth a measureless strength,' (B.L.)

ἀπέλεθρον, 'immeasurable.' πέλεθρον is the Epic form of πλέθρον, meaning orig. 'a full (measured) distance,' cf. our 'measured mile,' since both words come from root πλα in πλέως, πίμπλημι, &c. The first ε in the Homeric forms is no doubt inserted, not original.

540. τυτθόν. With our punctuation this adv. goes with μετόπισθε, 'a little astern of the dark-prowed ship.' The old commentators joined it with ἐδεύησεν. δέ is sometimes found in the third place in Homer, but only when the first two words are in very close connection (Merry.)

ἐδεύησεν, &c., 'but he failed to reach the end of the rudder' or 'steering-paddle.' The οἴήιον (possibly from root οἱ in οἴσω) was acc. to Merry strictly the *handle* of the πηδάλιον or steering-oar, but here it seems to be used synonymously with it. See Merry's App. δεύω is no doubt conn. with δεῖν 'to be obliged,' cf. the fut. of the latter δεήσει for δεῆσει. Both are probably akin to δέω 'to bind.'

542. χέρσον, here the shore of the little island (τὴν νῆσον, 543, cf. 116) not of the land of the Cyclopes.

543–566. *They join the rest of the fleet at the island, and sail on.*

544. ἀθρόαι, 'together,' often written ἀθρόαι (Herodian), shows the copulative α (like ἀλοχος, 41) for original σα, meaning 'with.'*

545. [εἴατο' for εἴατο, Att. ἤντο plupf. of ἤμαι with impf. force.]

δύνηρόμενοι, prophetic ο probably, since δύρομαι and πάν-δυρτος occur.

ποτιδέγμενοι, 'expecting,' [non-thematic aor. part. of ἐδέγμην, 513.] The aor. part. with αἰεί is peculiar; it seems to have practically the force of a pres., perhaps because δεχόμενοι would be impossible in Epic verse.

* This α is found in other words, e.g. ἀ-πας, the breathing representing σ, ἀ-δελφειός ἀ-πεδος, &c., it sometimes appears as ο, e.g. ὁ-πατρος.

546. φαράθοισιν, a poetical and expanded form of ψάμπος, cf. γυάθος from γένυς.

548. γλαφυρῆς. γλάφω and kindred words are conn. with Lat. *glaber*, 'bald' or 'smooth.'

551. μῆλων δαιομένων, 'in the division of the sheep,' a gen. abs. (cf. 390 n.) since a gen. depending on ἔξοχα is usually either ἀλλῶν or πάντων.

ἔξοχα, 'beforehand,' or as some explain it 'specially,' 'by preference.' Neut. pl. of ἔξοχος (ἔχω); the form helps to explain ὅχα, 420. This ram was no doubt the one that saved Odysseus.

553. βέβας, 'offering up,' a frequent sense of δέζειν and ἔρδειν in Homer, usually with ἵπτ or ἐκαρόμβας and dat. of the God. Cf. the use of *facere* and *operari* in Lat. (not with the acc.) e.g. *cum faciam vitula*, Virg. Ecl. 3. 77. *Justis operata sacris*, Hor. Od. 3. 14, 6.

ἔκηα cf. κήαντες 231 n. Common reading ἔκαιον. The thighs were the choice parts of the victim offered in sacrifice.

ἐμπάλεο (etym. doubtful; some refer to ἐμπι a form of ἐπι 'to pursue others to πα, root of πάσμα') 'heeded' almost invariably with gen. Note hiatus before ἵρων, as at 56, though F is not proved. A parasitic *j* may have existed at one time.

554. & γε. For this emphatic repetition of the subject, cf. 288 n.

μερμῆρεῖν, 'was planning.' μέρμηρα, μέρμηνα, μέρμερος, μάρτυς, and kindred words are all referred by Curtius to a root μερ or μαρ originally *smar*, whence also Lat. *me-mor* &c. (not *memini*.) For constr. with ὅπως and opt. cf. 420 n.

[ἀπολελαρο, cf. note on ἔρχετο (221) εἰλαρο, 545.]

556-557 = 161-162, 558-559 = 168-169, 560 = 152, 562-564 = 178-180, 565-566 = 62-63.

Merry quotes from Grimm and Lauer a number of mediæval legends belonging to Persia, Turkey, Roumania, Finland and Norway, somewhat similar to the story of Polyphemus, but differing in many particulars in each case. The blinding of the giant or ogre appears in nearly all, and the escape by means of a ram's skin in most of them, but the device of a false name only in one. The general idea conveyed by these legends may be that of brute force overmatched by cunning.

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